

E R A S M I

COLLOQUIA SELECTA;

OR, THE

SELECT COLLOQUIES

O F

E R A S M U S.

WITH AN

ENGLISH TRANSLATION,

As Literal as possible,

Designed for the Use of Beginners in the Latin Tongue.

The Fifteenth Edition.

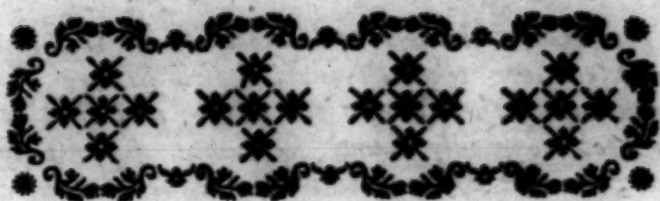
By JOHN CLARKE,

Author of the *ESSAYS upon Education and Study.*

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T H E
P R E F A C E.

I NEED say nothing *here* about the Necessity of Literal Translations of Latin Authors for the Use of Beginners in the Latin Tongue, having already said so much to that Purpose in my DISSERTATION upon that Subject, and my Essay upon the Education of YOUTH in Grammar-Schools. Thither therefore I must refer my Reader, if he wants Satisfaction in the Matter: For if that will not satisfy him, nothing I can say further to the Point will signify any thing at all. It is to me a Wonder it should be necessary to say any thing indeed in so plain a Case. For this Method of proceeding with Beginners does so visibly recommend itself by its great Easiness, both for Teacher and Learner, that it is really surprising the World should not long since have hit upon what lies so obvious to common Sense; and I should have much ado to think any Man could, upon the least Consideration, fail of being convinced

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of

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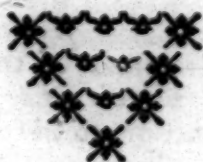
of the Reasonableness and Necessity of it, did I not consider that Prejudice has a strange Influence upon the Minds of Men, and that it has been commonly found somewhat difficult to beat them out of a Road they have been used to. The only Reason I can imagine, why this Method has not been taken long before this, is the Difficulty of Translating any thing in Latin literally, and at the same Time tolerably into our English Tongue. A Literal Translation, it was thought; would look ridiculous, and bring no great Credit to its Author; and therefore no body was willing to stoop to a Piece of Drudgery, how useful and necessary soever, that was not likely to turn much to the Undertaker's Reputation. For we see in the Teaching of other Languages, where the Manner of Expression lies not so cross to that of the English Tongue, but that they will commonly admit of an easy Literal Translation, Translations have been thought necessary, and constantly used.

*IT is impossible, indeed, Literal Translations should be every where easy, handsome, smooth English; but whoever considers the vast Usefulness of them, and that they are not designed to teach Boys English, but Latin, by informing them in the precise and proper Import of the Words in that Language, (which they visibly do, with vastly more Expedition, as well as Ease to both Master and Scholar, than any other Method that can be taken with them) I say, whoever considers this, will not be offended at the Stiffness and Awkwardness of the Language here and
there*

The P R E F A C E. v

there, which is unavoidable in this Way of Translation.

THE Reader will here find the most comical and diverting Dialogues of Erasmus, published exactly in the same Method with my Corderly : That is to say, the Translation is as Literal as it could well be made, and the Order of the Latin Words altered and accommodated to the English Tongue. All concerned in the Instruction of young Boys in the Latin Tongue, cannot but be sensible how much their Progress is retarded by the Difficulty arising from the perplexed intricate Order of the Words in that Language. This is a continual Rub in their Way, that hinders them, at least, to speak within Compass, half in half. This, therefore, I have here removed, that they may not be confounded and discouraged by a Difficulty that occurs almost every where, and which they cannot get over without that continual Assistance which no Master can give them, to keep them constantly doing ; or if he could, yet it would be a needless Piece of Drudgery, since it may be saved by this Contrivance.



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are sold by Messrs. Hitch and Hawes, in Pater-
Noster-row, LONDON.*

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ERASMI



ERASMI *Colloquia Selecta.*

NAUFRAGIUM.

A. **N**Arras *borrenda*, est *is* luc navigare? *Deus* prohibeat *ne* quidquam *tale*, veniat *unquam* in mentem.

B. Imo, quod memoravi *hactenus*, est *merus lusus* *præ* his, quæ nunc audies.

A. Audivi *plus* satis *malorum*. Inquire *te* memorante, quasi *ipse* inter *sim* periculo.

B. Imò, *acti* labores *sunt* jucundi *mibi*. Ea *nocte* quiddam *accidit* quod *ex* magna *parte* *ademit* *spem* salutis *Nauclo*.

T Hou tellest *dreadful* Things, is *that* sailing? God forbid *that* any such Thing should come *ever* into my Mind.

Nay, *what* I have related *hitherto*, is *meer* Play, in *Comparison* of these Things *which* now you shall hear.

I have heard *more* than enough of *Evils*. I tremble *whilst* you relate, as if I myself were present in the *Danger*.

Nay, *past* Labours are *pleasant* to me. That *Night* something happened, which in a great *Measure* took away the *Hopes* of Safety *from* the *Master*.

A. Quid

2 NAUFRAGIUM.

A. Quid obsecro?

What I pray you?

B. Erat subluſtris
nox, et quidam e nau-
tis ſtabat in galea;
nam ſic vocant, opi-
nor; circumſpectans,
ſi videret quam ter-
ram. Quædam ſphæ-
ra ignea cœpit adſi-
ſtere huic; id eſt
triſtiſſimum oſtentum
nautis, ſi quando ig-
nis eſt ſolitarius, ſe-
lix cum gemini. Ve-
tuſtas credidit hos eſſe
Caſtorem et Pollucem.

It was a Moon-ſhine
Night, and one of the
Sailors ſtood upon the
Round Top; for ſo they call
it, I think; looking about,
if he could ſee any Land.
A certain Globe of Fire, be-
gun to ſtand by him; that
is a very ſad Sign to the
Sailors, if at any Time the
Fire is but one, a happy
one when there are two.
Antiquity believed theſe to
be Caſtor and Pollux.

A. Quid illis cum
nautis, quorum alter
fuit Eques, alter Pu-
gil?

What have they to do
with Sailors, of which one
was a Horſeman, the other
a Boxer?

B. Sic viſum eſt Po-
etis. Naucerus, qui
aſſidebat clavo, inquit,
Socie (nam Nautæ
compellant ſe mutuo
eo nomine) videtne
quod ſodalitium clau-
dat tibi latus? Video,
reſpondit ille, & pre-
cor ut ſit felix. Mox
igneus globus delapſus
per funes, devolvit ſe
uſque ad Naucerum.

So it ſeemed good to the
Poets. The Maſter, who
ſat at the Helm, ſays,
Comrade (for Sailors call
one another by that
Name) do you ſee what
Company covers your Side?
I ſee, answered he, and I
wiſh that it may be
lucky. By and by the fiery
Globe ſliding along the
Ropes, rolls itſelf to the
Maſter.

A. Num

NAUFRAGIUM. 3

A. Num ille examinatus est metu? Was he not killed with Fear?

B. Nautæ assuevere monstris. Ibi commoratus paulisper, voluit se per margines totius navis, inde dilapsus per medios foros evanuit. Sub meridiem tempestas cepit incrudescere magis ac magis. Vidi distine Alpes unquam? Sailors are used to strange Things. There staying a little while, it roll'd itself along the Edges of the whole Ship, after that slipping through the middle of the Decks, it vanish'd away. About Noon the Storm began to rage more and more. Have you seen the Alps ever?

A. Vidi. I have seen them.

B. Illi montes sunt verrucæ, si conferantur ad undas maris. Quoties tollebamur in altum, licuisset contingere lenam digito. Quoties demittebamur, videbamur ire recta in tartara, terra debiscente. Those Mountains are Mole-Hills, if they be compared to the Waves of the Sea. As oft as we were lift up on high, one might have touch'd the Moon with a Finger. As oft as we were let down, we seem'd to go directly into Hell, the Earth gaping.

A. O, insanos qui credunt se mari! O mad Folks, who trust themselves to the Sea!

B. Nautis luctantibus frustra cum tempestate, tandem Nauclerus totus pallens adit nos. The Sailors struggling in vain with the Tempest, at length the Master all pale came to us.

A. Is pallor præfagit aliquod magnum malum. That *Paleness* presages some great Evil.

B. Amici, inquit, desisti dominus mee navis; venti vicere; reliquum est, ut collocemus nostram spem in Deo; et quisque parat se ad extrema. Friends, saith he, I have ceased to be Master of my Ship; the Winds have conquered; it remains that we place our Hopes in God; and every one prepare himself for Extremities.

A. O concionem vere Scythicam! O Speech truly Scythian!

B. Autem imprimis, inquit, navis est exoneranda, sic necessitas jubet, durum telum: Præstat consulere vitæ dispendio rerum, quam interire simul cum rebus. Veritas persuasit; plurima vasa plena preciosis mercibus projecta sint in mare. But first, quoth he, the Ship is to be unloaded; so Necessity commands, a hard Weapon: It is better to take Care of Life, with the Loss of Goods, than to perish together with our Goods. Truth persuaded; very many Vessels full of precious Wares were thrown into the Sea.

A. Hoc erat vere facere jacturam. This was truly to make Loss.

B. Quidam Italus aderat, qui egerat legatum apud regem Scotiæ; huic erat scrinium plenum argenteis vasis, annulis, panno, ac sericis vestimentis. A certain Italian was there, who had been Embassador with the King of Scotland; he had a Box full of Silver Vessels, Rings, Cloth, and Silk Cloaths.

A. Nolebat

NAUFRAGIUM. 5

A. Nolebat is decidere cum mari?

Would not *le* compodun with the Sea?

B. Non, sed cupiebat aut perire cum suis amicis opibus, aut servari simul cum illis; itaque refragabatur.

No, but he desired either to perish with his beloved Wealth, or to be saved together with them; therefore he refused.

A. Quid dixit Nauclerus?

What said the Master?

B. Liceret tibi per nos, inquit ille, perire solum cum tuis; sed non equum est, ut nos omnes periclitemur causa tui scrinii, alioqui dabimus te precipitem in mare una cum scrinio.

You might for us, quoth he, perish alone with your Things; but it is not fit, that we all should be endangered for the Sake of your Box, otherwise we will throw you headlong into the Sea, together with your Box.

A. Orationem vere nauticam!

A Speech truly Sailor-like!

B. Sic Italus quoque fecit jacturam, precans multa mala superis et inferis, quod credidisset suam vitam tam barbaro elemento: Paulo post venti facti nibilo mitiores nostris muneribus, rupere funes, disicere vela.

So the Italian too made Lofs, wishing many evil Things to those above and below, that he had trusted his Life to so barbarous an Element: A little after the Winds, made nothing milder by our Presents, broke the Ropes, tore away the Sails.

O calamitatem!

O Calamity!

B. Ibi rursus nauta adit nos.

There again the Sailor comes to us. A. Con-

6 NAUFRAGIUM.

A. Concionaturus? To make a Speech?

B. Salutat. *Amici*, inquit, *tempus* hortatur ut unusquisque commendet se Deo, ac præparet se morti. Rogatus a quibusdam non imperitis nauticæ rei, ad quot horas crederet se posse tueri navem, negavit se posse polliceri quidquam, sed non posse ultra tres horas.

He salutes us. *Friends*, says he, *the Time* exhorts that every one commend himself to God, and prepare himself for Death. Being asked by some not unskilled in the sailing Business, for how many Hours he believed he could maintain the Ship, he denied that he could promise any thing, but that he could not above three Hours.

A. Hæc concio erat etiam durior prior.

This Speech was even harder than the former.

B. Ubi locutus est hæc, jubet omnes funes incidi, ac malum incidi serra, usque ad thecam, cui inferitur, ac devolvi simul cum antennis in mare.

When he had said this, he orders all the Ropes to be cut, and the Mast to be cut with a Saw, close by the Case, into which it is put, and to be tumbled together with the Sail-Yards into the Sea.

A. Cur hoc?

Why this?

B. Quia, velo sublato aut lacero, erat oneri, non usui; tota spes erat in clavo.

Because the Sail being taken away or torn, it was a Burden, not of use; all our Hopes was in the Helm.

A. Quid interea secutores?

What in the mean time did the Passengers?

B. Ibi

NAUFRAGIUM. 7

B. Ibi vidisses miseram faciem rerum. Nautæ canentes, salve regina, implorabant virginem matrem, appellantes eam stellam maris, reginam cæli, dominam mundi, portam salutis, ac blandientes illi multis aliis titulis, quos sacræ literæ nusquam tribuunt illi.

A. Quid illi cum mari, quæ nunquam navigavit, opinor?

B. Venus olim agebat curam nautarum, quia credebatur nata ex mari; quoniam ea desit curare, virgo mater est suffecta huic matri non virgini.

A. Ludis.

B. Nonnulli procumbentes in tabulas adorabant mare, effundentes quicquid olei erat in undas, blandientes illi non aliter quam solemus irato principi.

There you would have seen a miserable Face of Things. The Sailors singing, God save you O Queen, implored the Virgin Mother, calling her the Star of the Sea, the Queen of Heaven, Lady of the World, Harbour of Safety, and flattering her with many other Titles, which the Holy Scriptures no where attribute to her.

What has she to do with the Sea, who never sailed, I believe?

Venus formerly took Care of the Sailors, because she was believed to be born of the Sea; because she has ceased to take Care, the Virgin Mother is substituted to this Mother, not a Virgin.

You banter.

Some falling down upon the Boards, worshipped the Sea, pouring whatsoever Oil there was into the Waves, flattering it, no otherwise, than we use to do an angry Prince.

B

A. Quid

9 NAUFRAGIUM.

A. Quid aiebunt?

What did they say?

B. O clementissimum mare! O generosissimum mare! O ditissimum mare! O formosissimum mare! mitescce, serua. Occinebant multa huiusmodi furedo mari.

O most merciful Sea! O most noble Sea! O most rich Sea! O most beautiful Sea! grow mild, save us. They sung many Things of this kind to the deaf Sea.

A. Ridicula superstitio! quid alii?

Ridiculous Superstition! what did others?

B. Quidam nihil aliud quam vomebant, plerique nuncupabant vota. Aderat quidam Anglus, qui promittebat aureos montes Virginis Walsinghamicæ, se attingisset terram vivus. Alii promittebant multa ligno crucis, quod esset in tali loco, alii rursus quod esset in tali loco. Idem factum est de Virgine Maria, quæ regnat in multis locis, et putant votum irritum, nisi exprimes locum.

Some did nothing else than vomit, most put up Vows. There was there a certain English Man, who promised golden Mountains to the Maid of Walsingham, if he touch'd Land alive. Others promis'd many Things to the Wood of the Cross, which was in such a Place, others again to that which was in such a Place. The same was done as to the Virgin Mary, who reigns in many Places, and they think the Vow to no Purpose, unless you express the Place.

A. Ridiculus! quæ sedivi non habitent in caelis.

Ridiculous! as tho' the Saints do not dwell in the Heavens.

B. Erant qui promitterent se fore Car-

There were who promised that they would be
thufiansq

NAUFRAGIUM. 9

*obfuscos. Erat unus, qui polliceretur se adi-
turum Jacobum qui
habitat Compostella,
nudis pedibus et capite,
corpore tantum tecto
ferrea lorica, ad hæc
emendicato cibo.*

*Carthusians. There was
one, who promised that he
would go to James, who
dwells at Compostella, bare
Foot and Head, with his
Body only covered with an
Iron Coat of Mail, beside
this begging his Meat.*

A. Nemo meminit
Christophori?

Did no Body mention
Christopher?

B. Audivi unum
non sine risu, qui cla-
ra voce, ne non exau-
diretur, polliceretur
Christophoro, qui est
Lutetiae in summo
templo, mons verius
quam statua, cereum
tantum quantus esset
ipse. Cum vociferans
hæc quantum poterat
inculcaret identidem,
qui sorte assistebat
proximus, notus illi,
retiget eum cubito, ac
submonuit; vide quid
pollicearis; etiamsi
facias auctionem om-
nium tuarum rerum,
non fueris solvendo.
Tum ille inquit voce
jam pressiore, videlicet
ne Christophorus exau-
dired, tace faue; an
credis me loqui ex a-
nimo? Si semel con-

I heard One not without
Laughter, who with a clear
Voice, lest he should not be
heard, promised Christopher,
who is at Paris on the Top
of a Church, a Mountain
more truly than a Statue a
Wax-Candle as big as he
was himself. When bawling
out this as hard as he
could, he inculcated it now
and then; he that by
Chance stood next, known
to him, touching him with
his Elbow, and advised
him; have a Care what
you promise; though you
make an Auction of all
your Goods, you'll not be
able to pay. Then he says
with a Voice now lower,
to wit, lest Christopher
should hear, Hold your
Tongue, you Fool; do you
think I speak from my
Heart? If once I touch
B 2 tigero

DO NAUFRAGIUM.

tigero terram, non daturus sum ei sibiaceam candelam.

Land, I'll not give him a Tallow Candle.

A. O crassum ingenium? suspicor fuisse Battavum.

O gross Wit! I suspect he was a Dutchman.

B. Non, sed erat Zelandus.

No, but he was a Zeland-der.

A. Miror Paulum Apostolum venisse nulli in mentem, qui navigarit ipse olim, et navi fracta, defilierit in terram: nam is haud ignarus mali didicit succurrere miseris.

I wonder that Paul the Apostle came into no body's Mind, who sailed himself formerly, and, the Ship being broke, leap'd out upon Land: For he not being ignorant of Evil has learnt to succour the Miserable.

B. Erat nulla mentio Pauli.

There was no Mention of Paul.

A. Precabantur interim?

Did they pray in the mean Time?

B. Certatim. Alius canebat, salve Regina; alius, credo in Deum. Erant qui habebant quasdam peculiare preculas, non dissimiles Magicis, adve-sus pericula.

Hard. One sung, God save you, O Queen; another, I believe in God. There were who had some peculiar Prayers, not unlike Magical ones, against Dangers.

A. Ut Religiosas afflictio facit! Secundis rebus, nec Deus

How Religious Affliction makes us! In Prosperity, neither God nor Saint comes

nec

NAUFRAGIUM. 11

nec Divus venit in mentem: Quid tu interea? nuncupabas voto nulli divorum.

into our Mind: *What did you in the mean Time? Did you make Vows to none of the Saints?*

B. Nequaquam.

Not at all.

A. Cur ita?

Why so?

B. Quia non pacifor cum Divis. Nam quid est aliud quam contractus juxta formulam. De si facias. aut faciam si facias. Dabo cereum si enassem; ibo Romam, si serves.

Because I do not bargain with the Saints. For what is it else than a Contract according to Form. I give if you will do, or I will do if you will do. I will give you a Wax-Candle if I swim out; I will go to Rome, if you save me.

A. At implorabas præsidium alicujus Divi.

But you implored the Protection of some Saint.

B. Ne id quidem.

Not that indeed.

A. Quamobrem?

Why?

B. Quia cælum est spatiosum. Si commendaro meam salutem cui Divo, puta Sancto Petro, qui fortasse audiet primus, quod astet ostio; priusquam ille conveniat Deum, priusquam exponat causam, ego jam periero.

Because Heaven is spacious. If I recommend my Safety to any Saint, suppose to Saint Peter, who perhaps will hear first, because he stands at the Door; before he goes to God, before he declares my Case, I am already ruined.

A. Quid faciebas igitur?

What did you do then?

B 3

B. Adi-

12 N A U F R A G I U M.

B. Adibam *recte* patrem *ipsum*, dicens, *noster pater, qui es in coelis. Nemo Divorum audit citius illo, aut donat libentius quod petitur.*

I went *directly* to the Father *himself*, saying, *our Father, which art in Heaven. None of the Saints bears sooner than he, or gives more willingly what is asked.*

A. Sed *interea non* Conscientia reclama-
bat tibi? *non vereba-*
ris appellare eum pa-
trem, *quem offenderas*
et sceleribus?

But *in the mean time*, did not your Conscience cry out against you? *Were you not afraid to call him Fa-ther, whom you had offend-
ed with so many Crimes?*

B. Ut dicam inge-
nue, *conscientia deter-*
rebat nonnihil; sed
mox recipiebam ani-
imum, cogitans ita
mecum, est nullus
pater tam iratus filio,
quin si videat eum
periclitantem in tor-
rente aut lacu, ejiciat
arreptum capillis in
ripam. Inter ompes
nullus agebat se tran-
quillius, quam quæ-
dam mulier, cui erat
infantulus in sinu,
quem lactabat.

That *I may speak inge-*
nuously, my Conscience did
terrify me a little; but
by and by I recovered my
Courage, thinking *thus*
with myself: *There is no*
Father so angry with a
Son, but if he sees him in
Danger in a Torrent, or
Lake, he would throw him
out, taken by the Hair, up-
on the Bank. Amongst all
none behaved himself more
quietly than a certain Wo-
man, who had a Child in
her Bosom, which she
suckled.

A. Quid illa?

What did *she*?

B. Sola *nec vocife-*
rabatur, nec flebat,
nec pollicitabatur:

She alone *neither bawl-*
ed, nor wept, nor promi-
sed: Only embracing her
tantum.

NAUFRAGIUM. 13

*tantum complexa pu-
ellum, precabatur ta-
cite. Interea dum
navis illideretur vado
subinde, naucerus me-
tuens ne tota solveret-
ur, cinxit eam ru-
dentibus a prora, et
a puppi.*

*Child, she prayed silently.
In the mean time, whilst
the Ship was knock'd against
the Bottom now and then,
the Master fearing lest it
should be all broke, begirt it
with Cables at the Head,
and at the Stern.*

A. O misera præsidia !

O miserable Helps !

*B. Interim exoritur
senex sacrificus, sexa-
ginta annos natus,
nomen erat Adamus :
is abjectis vestibus us-
que ad indusium, ab-
jectis etiam ocreis, et
calceis, iussit ut om-
nes pararemus nos iti-
dem ad natandum.
Atque ita stans in me-
dio navis, conciona-
tus est nobis ex Ger-
sone quinque verita-
tes de utilitate confi-
tendi ; hortatus omnes,
ut quisque præpararet
se et vitæ et morti.
Aderat et quidam Do-
minicanus. Confessi
sunt his qui volebant.*

*In the mean time starts
up an aged Priest, sixty
Years old, his Name was
Adam : He having cast off
his Cloaths to his Shirt,
having cast off likewise his
Leather Stockings and
Shoes, bad us all prepare
ourselves in like Manner
to swim. And so standing
in the Middle of the Ship,
he preached to us out of
Gerlon the five Truths
concerning the Usefulness of
Confessing ; exhorting all,
that every one should pre-
pare himself both for Life
and Death. There was
present also a certain Domini-
can. They confessed to
these that would.*

A. Quid tu ?

What did you ?

*B. Ego videns om-
nia plena tumultus,*

*I seeing all Places full of
Tumult, confessing silently
confessus*

14 NAUFRAGIUM.

confessus sum tacite to God, condemning before
Deo, damnans apud him my Unrighteousness,
eum meam injustiti- and imploring his Mer-
am, et implorans ejus cy.
misericordiam.

A. Quo migraturus, si perisses sic?

Whither would you have gone, if you had died so?

B. Committebam hoc Deo Judici. Nam neque volebam esse judex mei ipsius: tamen quandam bonam sper interim habebam meum animam. Dum hæc aguntur, Nauta redit ad nos lachrymabundus. Quisque parat se, inquit, nam navis non erit usui vobis ad quartam partem horæ. Nam jam convulsa aliquot locis, hauriet hoc mare. Paulo post, Nauta renunciat nobis, se videre procul sacram tuerim, avertens ut imploraremus auxilium Divi, quisquis esset præses ejus templi. Omnes procumbunt, et orant ignotum Divum.

I left this to God my Judge. For neither would I be the Judge of myself: Yet some good Hopes in the mean time possessed my Mind. Whilst these Things are doing, the Sailor returns to us weeping. Let every one prepare himself, says he, for the Ship will not be of Use to us for a fourth Part of an Hour. For now being broke in several Places, it lies in the Sea. A little after, the Sailor tells us, that he saw far off a saved Turret, advising that we should implore the Assistance of the Saint, who-soever was the President of that Church. All fall down, and pray to the unknown Saint.

A. Si compellassetis nomine, fortassis audisset.

If you had spoke to him by his Name, perhaps he would have heard you.

B. Erat

NAUFRAGIUM. 15

B. Erat ignotum. It was unknown. In
Interim Naucerus the mean time the Ma-
dirigit navem jam ster steers the Ship now
laceram, jam combi- torn, now drinking in
bentem undas undi- the Waters on all Sides,
que, ac plane dilap- and plainly ready to fall
suram, ni fuisset suc- in Pieces, unless it had
cincta rudentibus, eo been girt with Cables, thi-
quantum potest. ther as much as he can.

A. Dura conditio A hard Condition of
rerum. Affairs.

B. Provecti sumus We advanced so far,
eo, ut incolæ ejus loci that the Inhabitants of
prospicerent nos pe- that Place saw us in Dan-
riclitantes; ac pro- ger; and running out in
currentes cateruatim Companies to the Edge
in extremum littus, of the Shore, with their
togis sublati, ac ga- Coats lift up, and Hats
leris impositis in lan- put upon Lances, they
ceas, invitabant ad invited us to them; and
sefe; ac brachiis jac- with their Arms tossed up
tatis in cœlum, sig- towards Heaven, signified
nificabant se deplorare that they lamented our
nostram fortunam. Fortune.

A. Expecto quid I wait to know what
evenerit. happened.

B. Jam mare occu- Now the Sea had seiz-
paverat totam navim, ed the whole Ship, that
ut futuri essemus ni- we were like to be no
hilo tutiores in navī safer in the Ship than in
quam in mari. the Sea.

A. Hec confugien- Here you were to fly to the
dum erat ad sacram Holy Anchor.
Anchoram. B. Imo

16 NAUFRAGIUM

B. Imo ad miseram. Nautæ exonerant scapham aqua, ac demittunt in mare. Omnes conantur conjicere se in hanc, nautis reclamantibus magno tumultu, scapham non esse capacem tantæ multitudinis; quisque arripet sibi quod posset, ac nataret. Res non patiebatur lenta consilia; alius arripit remum, alius contum, alius alveum, alius furulam, alius tabulam; ac quisque nitescentes suo præsidio, committunt se fluctibus.

A. Quid interim accidit illi mulierculæ, quæ sola non ejulabat?

B. Illa pervenit prima omnium ad litus.

Q. Qui potuit?

B. Imposueramus eam repandæ tabulæ, et alligaveramus sic, ut non posset facile decidere; dedi-

Nay, so the miserable one. The Sailors empty the Boat of the Water, and let it down into the Sea. All endeavour to throw themselves into it, the Sailors remonstrating against it with great Tumult, that the Boat was not capable of so great a Number; that every one should take to himself what he could, and swim. The Thing did not admit slow Counsels; one takes an Oar, another a Boat-Hook, another a Sink, another a Bucket, another a Board; and every one resting upon their Security, commit themselves to the Waves.

What in the mean Time happened to that poor Woman, who alone did not cry out?

She came first of all to the Shore.

How could she?

We had set her upon a bent Board, and had ty'd her so, that she could not easily fall off; we gave her a Board in her Hand, which

NAUFRAGIUM. 17

mau illi tabellam in she might use *instead* of
manum, qua utere- an Oar, and wishing her
tur vice remi; as *well,* we plac'd her *upon*
precantes bene, ex- the Waves, thrusting her
posuimus in fluctus, forward *with a Pole,* that
protrudentes conto, she might be at a Distance
ut abesses a navi, un- from the Ship, *from whence*
de erat periculum; there was Danger: She
illa tenens infantu- holding her Child *with*
lum laeva remigabat her Left Hand, rowed
dextra. with her Right.

A. O viraginem!

O stout Lass!

B. Cum jam nihil
superesset, quidam a-
vulsit ligneam sta-
tuam Virginis Ma-
tris, jam putrem, at-
que excavatum a so-
ricibus, et complexus
eam cepit natare.

When now nothing re-
mained, one pulled down
a wooden Image of the
Virgin Mother, now rot-
ten, and embraced by the
Rats, and embracing it,
begun to swim.

A. Pervenit scapha
incolumis?

Did the Boat get safe?

B. Nulli perire prius.

None were lost sooner.

A. Quo malo fato
infectum est?

By what ill Fate bag-
ged that?

B. Priusquam pos-
set liberare se a mag-
na navi, subversa est
illius vacillatio.

Before it could deli-
ver itself from the great
Ship, it was overset by
its tottering.

A. O malefactum!
quid tum?

O ill done! What then?

B. Ego

18 NAUFRAGIUM.

B. Ego, dum consulo aliis, pene perieram.

I, whilst I take Care of others, had well nigh perished.

A. Quo pacto?

After what Manner?

B. Quia nihil supererat aptum natationi.

Because nothing was left fit for swimming.

A. Illic subera fuisset usui.

There Cork would have been of Use.

B. In eo articulo rerum, maluissem vile suber, quam aureum candelabrum. Tandem venit in mentem, circumspicienti, de ima parte mali; quoniam non poteram eximere eam solus, adscisco socium: Ambo innixi huic commitimus nos mari, sic ut ego tenerem dextrum cornu, ille laevum. Dum jactamur sic, ille sacrificus nauticus concionator inject se medium in nostros humeros; autem erat ingenti corpore. Exclamamus, quis ille tertius? is perdet nos omnes; ille contra inquit placide, sitis bono animo, est sat spatii, Deus aderit nobis.

In that juncture of Affairs, I had rather have had mean Cork, than a Golden Candlestick. At last it came into my Mind, as I was looking about, to think of the low Part of the Mast; because I could not get it out alone, I take a Companion: We both leaning upon that, commit ourselves to the Sea, so that I held the right End, he the left. Whilst we are tossed about so, that Priest, the Sea Chaplain, threw himself in the Middle upon our Shoulders. And he was of a huge Body. We cry out, Who's that third? He will ruin us all: He on the other hand says smoothly, Be of good Courage, there is Room enough, God will be with us.

A. Cur

NAUFRAGIUM. 19

A. Cur ille cœpit Why did he begin to be a
esse natator tam sero? Swimmer so late?

B. Imo futurus erat Nay, he should have been
cum Dominicano in with the Dominican in the
scapha; nam omnes Boat; for all gave this Ho-
deserebant hoc honoris nour to him; but although
illi; sed quanquam they had confessed to one ano-
confessi erant invicem ther in the Ship, yet hav-
in navi, tamen obliti ing forgot I do not know
nescio quid circum- what Circumstances, they
stantiarum, confitentur confess again upon the Edge
rursus in ora navis, et of the Ship; and one lays
alter imponit manum his Hand upon the other;
alteri; interim sca- in the mean Time the Boat
pha perit; nam Ada- is lost; for Adam told this
mus narravit hæc to me.
mibi.

A. Quid actum est What became of the Do-
de Dominicano? minican?

B. Is, ut idem nar- He, as the same told me,
rabat, implorata ope having implored the Help of
Divorum, abjectis ve- the Saints, having cast off
stibus, commisit se nu- his Cloaths, committed him-
dum natationi. self naked to swimming.

A. Quos Divos in- What Saints did he in-
vocabat? voke?

B. Dominicum, Tho- Dominick, Thomas, Vin-
mam, Vincentium; cent; but he trusted chiefly
sed confidebat impri- in Catherine of Sens.
mis Catharinæ Senensi.

A. Christus non Did not Christ come into
veniebat illi in men- his Mind?

C

B. Ita

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B. Ita *Sacrificus* So the Priest told me;
narrabat.

A. Enataffet meli-
us, si non abjecisset sa-
cram cucullam; ea de-
posita, qui potuit Ca-
tharina Senensis ag-
noscere eum? Sed per-
ge narrare de te.

He would have swam
out better, if he had not
thrown off his holy Cowl:
that being put off, how
could Catherine of Sena
know him? But go on to
tell of yourself.

B. Dum volvere-
mur adhuc juxta na-
vim volventem se buc
atque illuc arbitrio
fluctuum, clavus fran-
gebat ejus femur, qui
tenebat lævum cornu:
sic ille revulsus est.
Sacrificus precatus il-
li æternam requiem,
successit in locum il-
lius, adhortans me,
ut tuerer meum cornu
magno animo, ac mo-
verem pedes strenue.
Interim potabamus
multum salis aquæ.
Neptunus temperave-
rat nobis non tantum
falsum balneum, sed
etiam falsam potionem;
quanquam *Sacrificus*
monstrabat remedium
ei rei.

Whilst we were rowling
as yet nigh the Ship,
rowling itself hither and
thither, at the Pleasure of
the Waves, the Helm
broke his Thigh, who held
the left End: So he was
knock'd off. The Priest
wishing him eternal Rest,
succeeded in his Place,
advising me, that I should
take care of my End with
great Courage, and move
my Feet strenuously. In
the mean Time we drank
much Salt Water. *Nep-
tune* had mixed for us
not only a Salt Bath, but
also a Salt Drink, tho' the
Priest shewed a Remedy for
that Thing.

A. Quid obsecro?

What I beseech you?

B. Quo-

NAUFRAGIUM. 21

B. Quoties unda As oft as a Wave met
occurreret nobis, ille us, he opposed the Backside
proposuit occipitium ore of his Head with his Mouth
latus. shut.

A. Narras mihi You tell me of a stout
strenuum senem. old Fellow.

B. Ubi natantes sic When swimming thus
aliquandiu, promo- some Time, we had ad-
vissemus jam nonni- vanced now something,
hil, Sacrificus, quo- the Priest, because he was
niam erat miræ prae- of wonderful Tallness,
ritatis, inquit, es says, be of good Courage,
bono animo; sentio I feel the Bottom. I, not
vadam. Ego, non daring to hope for so
ausus sperare tantum much Happiness, say, we
felicitatis, inquam, ab- are further from the
sumus longius a lit- Shore, than that the Bot-
tore, quam ut va- tom is to be hoped for.
dum sit sperandum. Nay, says he, I feel the
Imo, inquit, sentio Earth with my Feet.
terram pedibus: Est, It is, say I, perhaps some
inquam, fortassis ali- of the Boxes, which the
quod tibi sermisi, quod Sea has tumbled hither:
mare devolvit huc: Nay, says he, I perceive
Imo, inquit, sentio plainly the Earth with the
plane terram sculptu Scratching of my Toes.
digitorum. Cum na- When we had swum as yet
tassemus adhuc ali- some Time, and he per-
quandiu, ac sentiret ceived the Bottom again,
vadam rursus, tu fac, Do you, saith he, what
inquit, quod videtur seems to you best to be
tibi optimum factu, done, I give you the whole
ego cedo tibi totum Mast, and trust myself
malum, et credo me to the Bottom, and at
vado, simulque ex- the same Time having wait-
pectato decessu auc- ed the going in of the

22 NAUFRAGIUM.

tuum, *sequutus est pedibus quanto cursu potuit.* Rursus undis accedentibus, *complexus utrumque genu utraque manu, obnitatebatur fluctui, occultans sese sub undis, quomodo mergi et anates solent; rursus fluctu abeunte, promicebat et currebat.* Ego videns hoc succedere illi sum imitatus. Stabant in arena, qui fulciebant se adversus impetum undarum, prælongis bastilibus porrectis inter se, robusti viri, et assueti fluctibus, sic ut ultimus porrigeret bastiam adnatanti; ea contacta, omnibus recipientibus se ad litus, pertrahebatur tuto in sicum. Aliquot servati sunt hac ope.

Waves, *he followed on his Feet with as great Pace as he could.* Again the Waves coming on, *embracing both Knees with both Hands,* he opposed the Waves, *hiding himself under the Water, as your Sea Gulls and Ducks use to do; again the Wave going back, he sprung out and ran.* I seeing this succeed with him, *imitated it.* There stood on the Sand, who propped themselves against the Force of the Waves, with long Poles stretch'd between them, strong Men, and used to the Waves, so that the last held a Pole to him that swam towards him; *that being touch'd, all betaking themselves to the Shore, he was drawn safely on dry Ground.* Some were saved by this Means.

A. Quot ?

How many ?

B. Septem. *Verum duo ex his soluti sunt separe, admoti igni.*

Seven : *But two of these fainted away with the Warmth, being set by the Fire.*

A. Quot eratis in navi ?

How many were you in the Ship ?

B. Quin-

NAUFRAGIUM. 23

B. Quinquaginta *Fifty eight.*
octo.

A. O sævum mare! saltem fuisset contentum decimis, quæ sufficiunt sacerdotibus; reddidit tam paucos ex tanto numero?
O cruel Sea! at least it might have been content with the Tythes, which suffice the Priests; did it return so few out of so great a Number?

B. Ibi experti sumus incredibilem humanitatem gentis, suppeditantis nobis omnia mira alacritate, hospitium, ignem, cibum, vestes, viaticum.
There we experienced the incredible Humanity of the Nation, furnishing us with all Things with wonderful Chearfulness, Lodging, Fire, Meat, Cloaths, Provisions for our Way Home.

A. Quæ gens erat? *What Nation was it?*

B. Hollandica. *Holland.*

A. Nihil humanius ista, cum tamen circumdata sit feris nationibus. Non repetes Neptunum posthac, opinor.
There is none more civil than that, tho' yet it be surrounded with savage Nations. You will not go again to Sea hereafter, I suppose.

B. Non nisi Deus adimat sanam mentem mihi.
Not unless God take away my Wits from me.

A. Et ego malim audire tales fabulas, quam experiri.
And I had rather hear such Stories, than know them by Experience.



DIVERSORIA.

A. **C**UR ita visum est. plerisque commorari biddum aut triduum Lugduni? Ego ingressus iter semel, non conquiesco, donec pervenero qua constitui.

B. Imo ego admiror quonquam posse avelli illinc.

A. Quamobrem tandem?

B. Quia illic est locus, unde socii Ulyssis non poterant avelli; illic Sirenes. Nemo tractatur melius suæ domi, quam illic in pandoeo.

A. Quid sic?

B. Aliqua mulier astabat mensæ semper,

WHY does it seem good to most People to stay two Days or three at Lyons? I having entered upon a Journey once, do not rest, 'till I come whither I designed.

Nay, I wonder that any one can be got from thence.

What for at length?

Because there is the Place, from whence the Companions of Ulysses could not be drawn away; there are the Sirens. No body is treated better at his own Home, than there in an Inn.

What is done?

Some Woman stood by the Table always, to divert quæ

DIVERSORIA. 25

que exbilararet con-
vivas facetiis ac lepo-
ribus. Primum mater-
familias adibat, que
salutabat, jubens nos
esse hilares, et boni
consulere quod appo-
neretur. Filia succe-
debat huic, elegans
mulier, moribus ac
lingua adeo festivis,
ut posset exbilarare
Catonem ipsum. Nec
confabulantur ut cum
ignotis hospitibus, sed
velut cum olim notis
et familiaribus.

the Company with Wit,
and Drollery. First, the
good Woman of the House
came to us, who saluted
us, bidding us be merry,
and take in good Part
what was set before us.
The Daughter succeeded
her, a neat Woman, of an
Humour and Tongue so
merry, that she might di-
vert Cato himself. Nor
do they talk as with un-
known Guests, but as with
People formerly known to
them, and familiar Friends.

A. Agnosco humani-
tatem Gallicæ gentis.

I perceive the Civility of
the French Nation.

B. Quoniam autem
illæ non poterant ad-
esse semper, quod mu-
nia domestica essent
obunda, ac reliqui
convivæ consalutandi,
quædam puella adsta-
bat continenter, in-
structa ad omnes jocos.
Una erat satis excipi-
endis omnium jaculis:
hæc sustinebat fabu-
lam, donec filia redi-
ret: nam mater erat
natu grandior.

But because they could
not be present always, be-
cause the Business of the
House was to be minded,
and the rest of the Guests
to be saluted, a certain
Girl stood by constantly,
furnished for all Jest. She
alone was sufficient to re-
ceive all their Darts: She
kept up the Farce, 'till the
Daughter returned: For the
Mother was elderly,

A. Sed qualis erat
apparatus tandem?

But what was your Pro-
vision at last? for the
nam

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nam venter non expletur fabulis.

Belly is not filled with Tales.

B. Profecto *latus*, ut ego mirer illos posse accipere hospites tam vili: rursus convivio peracto, alunt hominem lepidis fabulis, ne quid tædii obrepat. Videbar mihi esse domi non peregre.

Truly dainty, that I wonder what they can entertain Guests so cheap: Again the Feast being ended, they treat a Man with pretty Stories, lest any Thing of Weariness should creep upon him. I seemed to myself to be at home, not abroad.

A. Quid factum est in cubiculis?

What was done in the Chambers?

B. Illic aderant aliquot puellæ nusquam non, ridentes, lascivientes, lusitantes: ultro rogabant, si haberemus quid vestium sordidarum, lavabant eas, ac reddebant. Quid multis? videbamus nihil illic præter puellas ac mulieres, nisi in stabulo, quanquam puellæ irrumpebant et huc frequenter. Complectantur abeuntes, ac dimittunt tanto affectu, quasi omnes essent fratres, aut propinquæ cognationis.

There were some Girls every where, laughing, wantoning, playing: Of their own Accord they ask'd us, if we had any foul Cloaths, they washed them, and gave us them again. What needs many Words? we saw nothing there besides Girls and Women, but in the Stable, altho' the Girls broke in too hither frequently. They embrace Men departing, and dismiss them with so much Affection, as if they all were their Brothers, or of near Relation.

A. Fortassis isti mores decent Gallos:

Perhaps these Manners become the French: Mores

DIVERSORIA. 27

Mores Germaniæ ar- *The Manners of Germany*
vident mihi magis, ut- *please me more, as being*
poto masculi. *masculine.*

B. Nunquam con- *It never happened to me*
tigit mihi videre Ger- *to see Germany: Where-*
maniam: quare, quæ- *fore, I pray you, do not*
so te, ne gravare com- *think much to relate after*
memorare, quibus mo- *what Manner they entertain*
dis accipiant hospitem. *a Guest.*

A. Nescio an sit *I know not whether*
ubique eadem ratio *there be every where the*
tractandi: Narrabo *same Manner of Treat-*
quod ego vidi. Ne- *ment: I will tell what I*
mo salutat advenien- *have seen. No-body sa-*
tem, ne videantur am- *lutes a Man upon his*
bire hospitem. Nam *coming, lest they should*
existimant id sordi- *seem to court a Guest. For*
dum, et indignum *they think that mean, and*
Germanica severitate. *unworthy of the German*
Ubi inclamaveris diu, *Gravity. When you have*
tandem aliquis profert *called a long Time, at last*
caput per fenestram æ- *some body puts his Head*
stuaril (nam degunt in *through the Window of a*
his fere usque ad æsti- *Stove (for they live in*
vum solstitium) non *them almost 'till the Sum-*
aliter quam testudo *mer Solstice) no otherwise*
prospicit e testa. Is *than a Snail looks out of*
est rogandus, an liceat *its Shell. He is to be ask-*
diversari illic. Si non *ed, whether you may inn*
renuit, intelligis locum *there. If he does not re-*
dari: commonstrat *fuse, you understand a Place*
manu mota, roganti- *is allowed you: He shews*
bus ubi sit stabulum. *with his Hand moved, to*
Illic licet tibi tractare *those that ask where the Sta-*
tuum equum tuo mo- *ble is. There you may ma-*
re, nam nullus famulus *nage your House after your*
admo-

admovent manum. Si
est celeberrimus diverfori-
um, ibi famulus com-
monstrat stabulum, at-
que etiam locum mini-
mi commodum equo.
Nam servans commo-
diora venturis, præster-
tim nobilibus. Si cau-
seris quid, audis sta-
tim, si non placet,
quære aliud diverfori-
um. Præbent fœnum
in urbibus agro et
pæce, nec vendunt
multo minoris, quam
venturam ipsam. Ubi
consultum est equo,
commigras totus in
hypocaustum, cum o-
creis, sarcinis, luto.
Id est unum commune
omnibus.

B. Apud Gallos de-
signant cubacula, ubi
exuant sese, exten-
gant, calefaciant, aut
quiescant etiam, si li-
beas.

A. Hic nihil tale.
In hypocausto exuis
ocreas, induis calceos.
Si vis, mutas induti-
um; suspendis vestes
madidas pluvia juxta
hypocaustum; ipse

Manner: for no Servant
puts to a Hand. If it be
a famous Inn, there a Ser-
vant shews the Stable, and
also a Place not at all con-
venient for a Horse. For
they keep the more conve-
nient for those that are to
come, especially Noblemen.
If you find Fault with any
Thing, you hear presently,
if it do not please you, seek
another Inn. They afford
you Hay in the Cities with
Difficulty, and very sparing-
ly, nor do they sell it for
much less than Oats them-
selves. When Provision is
made for your Horse, you
go altogether into a Stove,
with your Boots, Baggage,
Dirt. That is one common
to all.

Among the French they
shew People Chambers,
where they may strip them-
selves, wipe, warm them-
selves, or rest too, if they
please.

Here's no such Thing. In
the Stove you put off your
Boots, put on Shoes. If you
will, you change your Shirt;
you hang up your Cloaths
wet with Rain nigh the
Stove; you place yourself
admo-

DIVERSORIA. 29

admoves te, ut fice-
ris. Est et aqua pa-
rata, si libeat lavare
manus; sed ita mun-
da plerumque, ut alia
aqua sit querenda ti-
bi, qua abluas eam lo-
tionem.

by it, that you may be dry.
There is also Water ready,
if you please to wash your
Hands; but so clean for the
most part, that other Wa-
ter is to be sought by you,
with which you may wash
off that washing.

B. Lauda viros ef-
feminatos nullis deli-
ciis.

Commend the Men ef-
feminated with no Delica-
cies.

A. Quod si tu appu-
leris ad quartam horam
a meridie, tamen non
cænabis ante nonam,
& nonnunquam deci-
mam.

But if you arrive at the
fourth Hour after Noon,
yet you will not sup be-
fore the Ninth, and some-
times the Tenth.

B. Quamobrem?

What for?

A. Apparant nihil,
nisi videant omnes, ut
ministretur omnibus
eadem opera.

They provide nothing,
unless they see all, that they
may serve all with the same
Trouble.

B. Querunt com-
pendium.

They seek the shortest
Way.

A. Tenes. Itaque
frequenter octoginta
aut nonaginta conveni-
unt in idem hypocaust-
um, pedites, equites,
negotiatores, nautæ,
aurigæ, agricolæ, pu-
eri, feminae, sani,
agroti.

You have it. Where-
fore frequently eighty or
ninety meet in the same
Stove, Footmen, Horse-
men, Tradesmen, Sailors,
Coachmen, Husbandmen,
Boys, Women, sound Folks,
sick Folks.

B. Isthuc

30 DIVERSORIA:

B. *Isthuc est vere cœnobium.* That is really living in common.

A. *Alius ibi pectit caput, alius abstergit sudorem, alius repurgat perones aut ocreas, alius eructat allium. Quid multis? Est non minor confusio ibi linguarum et personarum quam olim in turri Babel. Quod si conspexerint quem peregrinæ gentis, qui præ se ferat nonnihil dignitatis cultu, omnes sunt intenti in hunc, contemplantes oculis defixis, quasi aliquod novum genus animantis advectum sit ex Africa. Adeo ut postquam accubuerint, adspiciant continenter, vultu reflexo in tergum; nec dimoveant oculos immemores cibi.* One there combs his Head, another wipes off Sweat, another cleans his Winter Shoes or Boots, another belches up Garlick. What needs many Words? There is no less Confusion there of Tongues and Persons, than formerly in the Tower of Babel. But if they see any one of a foreign Nation, who makes Shew of something of Dignity by his Dress, all are intent upon him, viewing him with their Eyes fixt, as if some new Kind of Animal was brought out of Africa. So that after they have sat down, they look at him continually, with their Face turned backward; nor do they take off their Eyes, being unmindful of their Meat.

B. *Romæ, Lutetiæ, ac Venetiæ, nemo miratur quidquam.* At Rome, Paris, and Venice, no body wonders at any thing.

A. *Interim est nefas tibi petere quidquam. Ubi jam est multa vespera, nec plures expectantur venturi.* In the mean time it is unlawful for you to call for any thing. When now it is far in the Evening, and no more are expected to come, turi

turi, *senex famulus
prodit cana barba, ton-
so capite, torvo vultu,
fordido vestitu.*

*an old Servant comes out
with a hoary Beard, shorn
Head, grim Look, mean
Cloaths.*

B. *Oportebat tales
esse a poculis Romanis
Cardinalibus.*

*It behoved such to be
Cup-bearers to the Roman
Cardinals.*

A. *Is circumactis
oculis, dinumerat taci-
tus quot sint in hypo-
causto: Quo plures vi-
det adesse, hoc vehe-
mentius hypocaustum
accenditur, etiam si a-
lioqui Sol sit molestus
æstu. Hæc est præci-
pua pars bonæ tracta-
tionis, si omnes distu-
ant sudore. Si quis
non assuetus vaporibus,
aperiat rimam fenest-
ræ, ne præfocetur,
protinus audit claude.
Si respondeas, non fe-
ro, audis, quære igitur
aliud diversorium.*

*He having cast about his
Eyes, reckons silently how
many there are in the Stove:
By how much the more he
sees present, by so much
the more violently the Stove
is heated, altho' otherwise
the Sun be troublesome by
his Heat. This is the great-
est Part of good Treat-
ment, if all run down with
Sweat. If any one not ac-
customed to the Heat, open
a Chink of a Window, lest
he be stifled, immediately
he hears shut it. If you
answer, I cannot endure,
you hear, seek then another
Inn.*

B. *Atqui nihil vide-
tur periculosius, quam
tam multos haurire e-
undem vaporem, max-
ime corpore resolutis,
atque heic capere ci-
bum, et commorari
complures horas. Nam
jam omitto alliatos*

*But nothing seems more
dangerous, than that so
many should take in the
same Vapour, especially the
Body being open, and here
take Meat, and stay se-
veral Hours. For now
I omit Garlick Belches,
and the Blast of the Bel-
D
ructus,*

ruſus, et flatum ventris, putres halitus: Sunt multi qui laborant occultis morbis, et omnis morbus habet ſuum contagium. Certe plerique habent Hiſpanicam ſcabiem, ſive, ut quidam vocant, Gallicam, cum ſit communis omnium nationum. Opinor eſſe non multo minus periculi ab his, quam leproſis. Jam tu divina quantum discriminis ſit in peſilentia.

ly, Stinking Breaths: There are many, who are troubled with ſecret Diſeaſes, and every Diſtemper has its Infection. Certainly moſt have the Spaniſh Pox, or, as ſome call it, the French, tho' it be common to all Nations. I think there is not much leſs Danger from theſe, than Lepers. Now do you gueſs, how much Danger there is in the Plague.

A. Sunt fortes viri, rident ac negligunt iſta.

They are ſtout Fellows, they laugh at, and neglect thoſe Things.

B. Sed interim ſunt fortes periculo multorum.

But in the mean Time they are ſtout at the Hazard of many.

A. Quid facias? ſic aſſueverunt; et eſt conſtantis animi non diſcedere ab inſtitutis.

What can you do? So they have been uſed, and it is the Part of a conſtant Mind not to depart from old Cuſtoms.

B. Atqui ante viginti quinque annos, nihil erat receptius apud Brabantos, quam publicæ thermæ; ex nunc frigent ubique;

But twenty five Years ago, nothing was more common amongſt the Brabanti, than publick Baths; thoſe now are out of Uſe every where; for the
nam

nam nova scabies docuit nos abstinere. *new Pox has taught us to abstain.*

A. Sed audi cætera: Post ille barbatus Ganymedes redit, ac inspernit mensas linteis, quot putat esse satis illi numero. Sed O immortalem Deum! diceres cannabea detracta ex antennis. Nam destinavit ad minimum octo convivas unicuique mensæ. Jam quibus patrius mos est notus, accumbunt, ubi libitum fuerit cuique. Nam est nullum discrimen inter pauperem et divitem, inter herum et servum.

But bear the rest: Afterwards that bearded Ganymede returns, and spreads the Tables with Cloths, as many as he thinks to be sufficient for that Number. But O immortal God! how far from being fine! you would say they were Canvases taken down from the Sail-Yards. For he design'd at least eight Guests for every Table. Now they to whom the Country Custom is known, sit down where it pleases every one. For there is no Difference betwixt a Poor Man and a Rich, betwixt a Master and a Servant.

B. Hæc est illa vetus æqualitas, quam nunc tyrannis submovit e vita. Sic opinor Christum vixisse cum Discipulis.

This is that old Equality, which now Tyranny has removed out of Life. So I believe Christ lived with his Disciples.

A. Postquam omnes accubuerunt, rursus ille torvus Ganymedes prodit, ac denuo dinumerat sua sodalitia. Mox reversus, ap-

After all are fate, again that grim Ganymede comes out, and over again counts his Companies. By and by returning, he sets before each a wooden Dish,
D 2 *ponit*

ponit singulis ligneum
pinacium, et cochle-
are factum ex eodem
argento, deinde cya-
thum vitreum, ali-
quanto post panem: E-
um quisque repurgat
sibi per otium, dum
pultes coquantur. Ita
sedatur nonnunquam
ferme spatio horæ.

B. Nullus hospitem
efflagitat cibum inte-
rium?

A. Nullus cui inge-
nium Argionis est no-
tum. Tandem vinum
apponitur, bone Deus,
quam non fumosum!
eportheat. Sophistas
non bibere aliud; tan-
ta est subtilitas et a-
crimonia. Quod si
quis bespes, pecunia
oblata privatim, ro-
get ut aliud genus
vini paretur aliunde,
primum dissimulant,
sed eo vultu, quasi in-
terfecturi. Si urgeas,
respondent, hic tot Co-
mites et Marchiones
diversati sunt, neque
quisquam questus est de
meo vino; si non pla-
cet, quære tibi aliud

and a Spoon made of the
same Silver, then a Glass,
a little after Bread. That
every Man cleans for
himself at his Leisure,
whilst the Pulse are boil-
ing. So they sit sometimes
almost the Space of an
Hour.

Does none of the Guests
call for the Meat in the
mean Time?

None to whom the Tem-
per of the Country is known.
At length Wine is served
up, good God, how far
from being tasteless! it be-
hoved Sophisters not to
drink any other; such is
the Thinness and Sharp-
ness. But if any Guest,
Money being offer'd pri-
vately, desires that some
other Sort of Wine may be
got from somewhere else,
at first they dissemble the
Matter, but with that Coun-
tenance, as if they would
kill you. If you press
them, they answer, here so
many Earls and Marquisses
have lodg'd, nor did any
one complain of my Wine;
if it do not please, seek
diver-

diversorium; nam *babent nobiles suæ gentis solos pro hominibus, et ostentant horum insignia nusquam non. Jam igitur habent of- fam quam obijciant la- tranti stomacho. Mox disci veniunt magna pompa. Primus ferme habet offas panis ma- defactus jure carniū, aut si est pisculentus dies, jure leguminum. Deinde aliud jus, post aliquid carniū recoc- tarum, aut salsamen- torum recalsactorum. Rursus aliquid pultis, mox aliquid solidioris cibi, donec stomacho probe domito appo- nant assas carnes, aut elixos pisces, quos non possis contemnere om- nino: sed heic sunt parci, et subito sol- lunt. Hoc pacto tem- perant convivium, quemadmodum actores fabularum, qui admis- cent choros scenis: au- tem curant ut extre- mus actus sit optimus.*

for yourself another Inn; for they account the Noble- men of their Nation alone for Men, and they shew their Coats of Arms every where. Now therefore they have a Piece which they may throw to the barking Stomach. By and by the Dishes come in great Pomp. The first commonly has Pie- ces of Bread soaked in the Broth of Flesh, or if it be a Fish Day, in the Broth of Herbs. After that another Broth, after something of Flesh boiled over again, or Salt Fish warm'd again. Again some Pulse, by and by some more solid Meat, 'till the Stomach being well tamed, they set up roasted Flesh, or boiled Fish, which you cannot contemn at all. But here they are sparing, and suddenly take away. After this Manner they mix their Entertainment, as the Actors of Plays, who mix Chorus's with their Scenes; but they take care that the last Act is the best.

B. Et hoc est boni poetæ.

And this is the Part of a good Poet.

A. Porro sit placu-
lum, si quis interim
dicat, tolle hunc dis-
cum, nemo vescitur.
Desidendum est usque
ad spatium præscrip-
tum, quod illi meti-
untur clepsydri, ut o-
pinor. Tandem ille
barbatus, aut pandoc-
heus ipse minimum
differens a famulis ve-
stiti prodit, rogat ec-
quid animi nobis sit.
Mox aliquod generosius
vinum adfertur. Au-
tem amant eos qui
bibunt largius, cum
solvat nihilo plus, qui
bauerit plurimum vi-
ni, quam qui mini-
mum.

B. Ingenium gentis
mirum.

A. Cum nonnunquam
sint qui absumant plus
in vino, quam solvant
pro toto convivio. Sed
antequam finiam hoc
convivium, mirum
dictu, quis strepitus
ac tumultus vocum fit
ibi, postquam omnes
coeperunt incallescere
potu. Quid multis?
omnia surda. Ficti

Moreover it would be a
heinous Crime, if any one
in the mean time say, take
away this Dish, no body
eats. You must sit 'till the
Time appointed, which
they measure with Hour-
Glasses, as I suppose. At
last that bearded Fellow,
or the Inn-keeper himself
very little differing from
the Servants in Cloaths
comes out, asks if we have
a Mind to any thing. By
and by some more generous
Wine is brought. But they
love those who drink plen-
tifully, though he pays no
more, who drinks most
Wine, than he that drinks
least.

The Temper of the Na-
tion is strange.

When sometimes there
are some who consume more
in Wine, than they pay
for the whole Feast. But
before I end this Entertain-
ment, it is wonderful to be
said, what a Noise and
Confusion of Voices there
is there, after that all have
begun to grow warm with
Drink. What needs many
Words? all Places are full
morio-

moriones admiscunt se frequenter, quo genere hominum, cum sit nullum magis detestandum, tamen vix credas quantopere Germani delectentur. Illi faciunt cantu, garritu, clamore, saltatione, pulsu, ut hypocaustum videatur corruiturum. Neque quisquam audit alterum loquentem. At interim videntur sibi vivere suaviter; atque desidendum est illis, volenti nolenti, usque ad multam noctem.

of Noise Pretended Fools thrust in themselves frequently, with which kind of Men, tho' there be none more detestable, yet you'll scarce believe how much the Germans are delighted. They cause by singing, prating, shouting, dancing, thumping, that the Stove seems ready to fall. Nor can any one hear another speaking. But in the mean time they seem to themselves to live sweetly; and you must sit there, willing or unwilling, 'till late at Night.

B. Nunc tandem absolvo convivium; nam me tædet quoque tam prolixi.

Now at last finish the Entertainment for I am weary too of so long a one.

A. Faciam. Tandem caseo sublato, qui vix placet illis, nisi putris ac scatens vermibus, ille barbatus prodit, adferens pinacium secum, in quo pinxit creta aliquot circulos et semicirculos, deponit id in mensa, tacitus interim ac tristis, dices quempiam Charonem.

I will do it. At last the Cheese being taken away, which scarce pleases them, unless rotten, and full of Maggots, that bearded Fellow comes forth, bringing a Trencher with him, in which he hath drawn with Chalk some Circles and Semi-Circles, he lays that upon the Table, silent in the mean time and sad; you would say he was some Qui

Qui agnoscunt picturam, deponunt pecuniam, deinde alius atque alius, donec pinacium expleatur. Deinde notatis qui deposuerunt, supputat tacitus; si nihil desit, annuit capite.

Charon. They who know the Picture, lay down their Money, then another and another, 'till the Trencher be filled. Then having observed those who laid down, he reckons silently; if nothing be wanting, he nods with his Head.

B. Quid si quid superfit?

What if any thing be over?

A. Fortasse redderet, et faciunt hoc nonnunquam.

Perhaps he would return it, and they do this sometimes.

B. Nemo reclamatur rationi iniquæ?

Does no body cry out upon the Reckoning as unjust?

A. Nemo qui sapit, nam audiret protinus, quid tu es hominis? solves nihilo plus quam alii.

No body that is wise; for he would hear forthwith, What are you of a Man? You shall pay no more than others.

B. Narras liberum genus hominum.

You tell of a free kind of Men.

A. Quod si quis lassus ex itinere, cupiet mox a cæna petere lectum, jubetur expectare, donec cæteri quoque eant cubitum.

But if any one, weary with his Journey, desires presently after Supper to go to Bed, he is ordered to wait 'till the rest too go to Bed.

B. Videor mihi videre Platoniam urbem.

I seem to myself to see a Platonick City.

A. Tam

DIVERSORIA. 39

A. Tum *suus* nidus ostenditur cuique, et vere nihil aliud quam cubiculum; nam ibi sunt lecti tantum, et nihil præterea, quo utaris, aut quod fureris.

Then his Nest is shown to every one, and truly nothing else than a Bed-Chamber; for there are Beds only and nothing else that you can use, or that you can steal.

B. Est mundities illic?

Is there Cleanliness there?

A. Eadem quæ in convivio, linæa lota forte ante sex menses.

The same as in the Feast, Linen washed perhaps six Months before.

B. Quid interim fit de equis?

What in the mean time becomes of the Horses?

A. Transantur ad eandem disciplinam, ad quam homines.

They are treated according to the same Discipline as the Men.

B. Sed est eadem tractatio ubique?

But is there the same Treatment every where?

A. Alicubi est civilior, alicubi durior quam narraui; verum in genere est talis.

In some Places it is civilier, in some Places harder than I have told you; but in general it is such.

B. Quid si ego nunc narrem tibi quibus modis hospites tractentur in ea parte Italiæ, quam vocant Longobardiam, rursus in Hispania, deinde in Anglia, et in Wallia? Nam

What if I now tell you after what Manner Guests are treated in that Part of Italy, which they call Lombardy, again in Spain, then in England, and in Wales? For the English have partly the French,

Angli

40 DIVERSORIA.

Angli obtinent partim Gallicos, partim Germanicos mores, ut mixti ex his duabus gentibus. Walli prædicant se aborigines Anglos. partly the German Manners, as being mixed of these two Nations. The Welsh pretend themselves the original English.

A. *Quæso te ut narres, nam nunquam contigit mihi videre eas.*

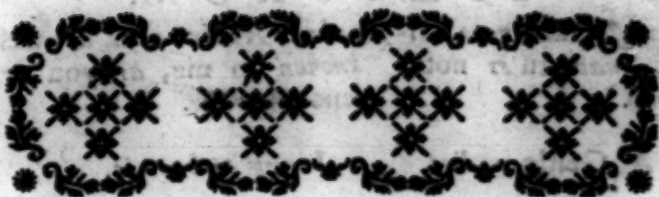
I pray you that you would tell me, for it never happened to me to see them.

B. *In præsentia non est otium; nam nau-ta jussit adesse ad tertiam horam, nisi vellem relinqui; et habet sarcinulam: alias opportunitas dabitur nobis garriendi usque ad satietatem.*

At present there is not Time; for the Sailor ordered me to be with him by the third Hour, unless I would be left, and he has my Baggage; another Time an Opportunity will be given us of Prattling to Satisfaction.



SPEC



SPECTRUM.

A. **Q**uid bonæ rei
est, quod rides
tecum tam
suaviter, quasi nactus
sis thesaurum?

What good Thing is
there, that you laugh
with yourself so sweetly,
as though you had got a
Treasure?

B. Tua divinatio non
aberrat procul a scopo.

Your Guess does not
wander far from the Mark.

A. Annon imper-
ties sodali quicquid
boni istuc est?

Will you not impart to
your Companion whatsoever
good Thing that is?

B. Imo jamdudum
optabam quempiam
dari mihi, in cujus fi-
num effunderem hoc
gaudium meum.

Nay, some Time since I
was wishing some Body
might be offered me, into
whose Bosom I might pour
out this Joy of mine.

A. Age igitur im-
perti.

Come then impart it.

B. Audivi modo le-
pidissimam fabulam,
quam jures esse comi-
cum figmentum, nisi
locus, personæ, ac tota

I have heard just now a
very pretty Story, which
you would swear was a Co-
mick Fiction, unless the
Place, the Persons, and the
res

res esset tam nota mihi, quam tu es notus mihi. whole Affair was as well known to me, as you are known to me.

A. Gestio audire. I long to hear it.

B. Nostine Polum generum Fauni? Do you know Pool the Son-in-Law of Faun.

A. Maxime. Yes.

B. Is est et auctor et actor hujus fabulae. He is both the Author and the Actor of this Play.

A. Facile crediderim, nam ille possit agere quamvis fabulam, vel absque persona. I can easily believe it, for he could act any Play, even without a Vizard.

B. Sic est. Nosti, opinor, praedium quod habet non ita procul a Londino. So it is. You know, I fancy, the Estate which he has not so far from London.

A. Phy! compotavimus illic saepe. Pugh! We have drunk together there often.

B. Agnoscis igitur viam septam utrinque arboribus digestis pari intervallo. You know therefore the Way bedg'd in on both Sides with Trees placed at an equal Distance.

A. Ad laevam partem aedium, fere altero jactu balistae. On the Left Side of the House, almost Two Bowshots off.

B. Tenes. Alterum latus vice habet siccum of the Way has a dry Alve-

alveum oblitum dumis
et vepribus; a ponti-
culo eni iter in plani-
tiem.

Ditch set with Thorns and
Briars; over the Bridge
there is a Way into a Plain.

A. Memini.

I remember.

B. Jampridem va-
gabatur rumor, ac
fabula per rusticos ejus
loci, spectrum obver-
sari juxta hunc pon-
ticulum, cujus mise-
randi ejulatus exaudi-
rentur subinde: suspi-
cabantur esse animam
cujuspiam quæ tor-
queretur diris crucia-
tibus.

Some Time ago there
went a Report, and a Story,
amongst the Country Peo-
ple of that Place, that a
Spirit haunted nigh this
Bridge, whose miserable
Howlings were heard now
and then: They suspected
that it was the Soul of
some Man which was tor-
tured with direful Tor-
ments.

A. Quis erat auc-
tor istius rumoris?

Who was the Author of
that Report?

B. Quis nisi Polus?
Præstruxerat hoc pro-
æmium suæ fabulæ.

Who but Pool? He had
prepared this Prologue for
his Play.

A. Quid venit isti
in mentem ut confin-
geret ista?

What came into his Mind
to invent those Things?

B. Nescio, nisi quia
ingenium hominis est
sic; gaudet ludere
stultitiam populi com-
mentis hujusmodi:
Dicam quid designavit
nuper hujus generis.

I know not, unless be-
cause the Humour of the
Man is so; he loves to
play upon the Folly of the
People, with Inventions of
this Kind. I will tell you
what he contrived lately
E Ali-

Aliquam multi equitabamus Richmondum, inter quos erant, quos tu diceres cordatos viros. Cælum erat mire serenum, nec suffuscatum usquam ulla nubecula. Ibi Polus oculis intentis in cælum signavit totam faciem et scapulas imagine crucis, et vultu composito ad stuporem, ita dixit secum, Immortalem Deum! quid ego video? Rogantibus qui equitabant proxime, quid videret, rursus oblignans se majore cruce, clementissimus Deus avertat hoc ostentum, inquit. Cum instarent cupiditate cognoscendi, ille defixis oculis in cælum, ac commonstrans locum cæli digito, inquit, nonne videtis immanem draconem, armatum igneis cornibus, cauda retorta in circulum? Cum negarent se videre, atque ille jussisset intenderent oculos, ac subinde commonstraret locum, tandem unus quispiam,

of this Sort. A good many of us were riding to Richmond, amongst whom there were some whom you would call prudent Men. The Sky was wonderful clear, nor overcast any where with any little Cloud. There Pool with his Eyes directed towards Heaven mark'd all his Face and Shoulder-Blades with the Sign of the Cross, and with a Countenance compos'd to Astonishment, said thus with himself, Immortal God! What do I see? They asking who rode next, what he saw, again signing himself with a greater Cross, the most merciful God avert this Omen, says he. When they urged him out of a Desire of knowing, he having fixed his Eyes upon Heaven, and shewing the Place of the Heaven with his Finger, says, Do you not see a huge Dragon, armed with fiery Horns, with his Tail turn'd up into a Circle? When they denied that they saw it, and he bad them direct their Eyes, and now and then shewed them the Place, at last some one, lest
ne

ne *videretur* parum oculatus, *affirmavit* se quoque *videre* : Unus item atque alter *imitatus est* hunc ; nam *pudebat* non *videre* quod *esset* tam *perspicuum*. Quid multis ? *intra triduum* hic rumor *pervaserat* totam *Angliam*, tale *portentum* apparuisse. Mirum autem quantum *popularis fama* addidit *fabulæ*. Nec deerant qui serio *interpretarentur* quid *ostentum* vellet *sibi*. Ille qui *commentus fuerat* argumentum, *fruebatur* horum *stultitia* cum magna *voluptate*.

he should seem bad-sighted, *affirmed* that he too saw it : One likewise and another *imitated* him, for they were ashamed *not to see* what was so plain. What needs many Words ? *Within three Days this Report* had gone through all *England*, that such a *Monster* had appear'd. But it's wonderful how much *popular Fame* added to the Story. Nor were there wanting some who in earnest *interpreted* what *this Prodigy* meant. He who had *invented* the Matter, enjoyed their *Folly* with great *Pleasure*.

A. Agnosco ingenium hominis ; sed redi ad spectrum.

I know the Temper of the Man ; but return to the Apparition.

B. Interea divertis quidam Faunus sacerdos ad Polum commodum, ex eorum genere, quibus non satis est appellari Latine regulares, nisi idem cognomen accinatur Græce, parochus vicini oppidi illic alicunde. Is videbatur sibi non vulgari-

In the mean Time comes one Faun a Priest to Pool very opportunely, of their Kind, to whom it is not enough to be called in Latin Regulars, unless the same Sirname be sung to them in Greek, a Parson of a neighbouring Town thereabouts. He seemed to himself not to be vulgar-

*ter sapere, præsertim
in sacris rebus.*

*ly wise, especially in holy
Things.*

A. *Intelligo, actor
fabulæ repertus est.*

*I understand, an Actor
of the Play was found.*

B. *Super cœnam
sermo ortus est de ru-
more spectri, cum Po-
lus sentiret hunc ru-
morem non solum au-
ditum esse Fauno, ve-
rum etiam creditum,
cepit obtestari homi-
nem, ut doctus ac pi-
us vir succurreret ani-
mæ patienti tam di-
ra; et si quid dubitas,
inquit, explora rem,
obambula ad decimam
juxta illum ponticu-
lum, et audies mise-
rum ejulatum, adjun-
ge tibi quem voles co-
mitem, ita audies et
tutior et certius.*

*At Supper a Discourse a-
rose about the Report of the
Apparition, when Pool per-
ceived that this Report not
only had been heard by
Faun, but was also believed,
he began to beseech the
Man, that he being a learn-
ed and godly Man, would
succour the poor Soul suffer-
ing such dreadful Things:
and if you doubt at all, says
he, examine the Matter,
walk about Ten nigh that
Bridge, and you will hear
miserable Howling, take to
you whom you will as a
Companion, so you will
hear both more safe and
more certainly.*

A. *Quid deinde?*

What then?

B. *Cœna præacta,
Polus ex more abiit ve-
natum aut aucupatum.
Faunus obambulans
cum jam tenebræ sus-
tulissent certum judi-
cium de rebus, tandem
audire miserandos ge-
mitus. Hos artifex*

*Supper being ended, Pool
according to his Custom goes
a Hunting, or a Fowling.
Faun walking when now
the Darkness had taken a-
way a certain Judgment of
Things, at length he hears
miserable Groans. These
the Artist Pool feigned won-
dered at.*

Polus effingebat mire, abditus illic in vepreto, scitili olla adhibita ad id; quo vox reddita e cavo sonaret quiddam lugubrius.

derfully, being hid there in a bushy Place, an earthen Pot being used for that Purpose; that the Voice being return'd from the Hollow, might sound something more mournfully.

A. *Hæc fabula, ut video, vincit phosma Menandri.*

This Farce, as far as I see, exceeds the Apparition of Menander.

B. *Dices isthuc magis, si audieris totam. Faunus recepit se domum, cupiens narrare quid audisset. Polus anteverterat jam alia compendiaria via. Ibi Faunus narrat Polo, quod erat actum, et affingit aliquid etiam, quo res esset admirabilior.*

You will say that the more, if you hear the whole. Faun got him Home, desiring to tell what he had heard. Pool had got before already by another short Way. There Faun tells Pool, what had been done, and invents something too, that the Thing might be more wonderful.

A. *Poterat Polus interim tenere risum?*

Could Pool in the mean Time hold from Laughing?

B. *Illene! Habitu vultum in manu. Dixisses rem agi serio. Tandem Faunus Polo obstante vehementer, suscepit negotium exorcismi. et agit totam eam noctem insomnem, dum aspiciat quibus modis aggredere*

He! He has his Countenance in his Hand. You would have said that the Thing was doing in earnest. At last Faun, Pool beseeching him very much, undertook the Business of Exorcism, and he spends all that Night without Sleep, whilst he considers which

rem tuto, nam misere metuebat sibi quoque. Primum itaque efficacissimi exorcismi congesti sunt, et nonnulli novi additi per viscera beatæ Mariæ, per ossa beatæ Werenfridæ. Deinde locus delectus est in planitie vicina vepreto, unde vox exaudiebatur. Satis amplas circulus circumductus est, qui haberet crebras cruces, variasque notulas: Hæc omnia peragebantur conceptis verbis. Ingens vas plenum consecratæ aquæ adhibitum est. Sacra stola, quam vocant, addita est in collum, unde pendebat initium Evangelii secundum Joannem. Habebat in loculis cerulam solitam consecrari quotannis a Romano Pontifice, quæ dicitur vulgo Agnus Dei. His armis olim muniebant se adversus noxios Dæmones, priusquam cuculla Francisci cœpit esse formidabilis illis. Omnia hæc procurata sunt, ne, si esset ma-

way he might attempt the Thing safely, for he was miserably afraid of himself too. First then the most effectual Exorcisms were got together, and some new ones added by the Bowels of blessed Mary, by the Bones of blessed Werenfrid. Then a Place was chosen in the Plain nigh the bushy Place, from whence the Voice was heard. A good large Circle was drawn, which had many Crosses, and divers Marks: All these Things were done with a Form of Words. A huge Vessel full of holy Water, was made use of: A holy Gown, as they call it, was put over his Neck, from whence hung the Beginning of the Gospel according to John. He had in his Pocket a Bit of Wax used to be consecrated every Year by the Roman Pontiff, which is called commonly the Lamb of God. With these Arms firmerly they fortified themselves against mischievous Dæmons, before the Hood of Francis begun to be terrible to them. All these Things were provided, lest, if it should be
lus

lus spiritus, faceret impetum in exorcistam. Nec tamen ausus est committere se solum circulo; sed decretum est alterum sacerdotem adhibendum esse. Ibi Polus metuens, ne, si nasutior esset adjunctus, mysterium fabulae prodertur, adjungit quendam parochum ex vicinia, cui aperit totam rem; nam sic actio fabulae postulabat, et erat is qui non abhorreret a tali ludo. Postridie, omnibus rebus paratis rite, sub decimam horam Faunus cum paracho ingreditur circulum. Polus, qui praecesserat, gemit miserabiliter e vepreto. Faunus auspicatur exorcismum. Interim Polus subducit se clam per tenebras, in proximam villam. Illinc adducit aliam personam fabulae, nam non poterat agi nisi per multos.

an evil Spirit, it should make an Attack upon the Exorcist. Neither yet durst he trust himself alone in the Circle, but it was determined that another Priest should be employed. There Pool fearing, lest, if a cunninger Man was join'd with him, the Mystery of the Farce should be betrayed, joins to him a certain Parson of the Neighbourhood, to whom he discloses the whole Matter; for so the Acting of the Farce required, and he was one that was not averse to such Sport. The Day after, all Things being prepared rightly, about the Tenth Hour Faunus with the Parson enters the Circle. Pool, who had gone before, groans miserably out of the bushy Place. Faunus begins the Exorcism. In the mean Time Pool withdraws himself privately in the Dark, into the next Village. Thence he brings another Actor of the Play; for it could not be acted but by many.

A. Quid faciunt ?

What do they ?

B. Conscendant nigros equos, ferunt

They mount black Horses; they carry cover'd Fire occul-

occultum ignem secum, ubi non abessent. procul a circulo, ostentant ignem, quo metu abigerent Faunum e circulo.

with them, when they were not far from the Circle, they show their Fire, that by Fear they might drive Faun out of the Circle.

A. Quantum operæ sumpsit ille Polus, ut falleret!

How much Pains took that Pool, that he might deceive!

B. Sic homo est. Verum ea res prope-modum cesserat pessi-me illis.

So the Man is. But that Thing had well nigh fall'n out very badly for them.

A. Qui sic?

How so?

B. Nam equi confternati igne subito prolato, parum absuit quin præcipitarent at se, et sessores. Habes primum actum fabulæ. Ubi reditum est in colloquium, Polus, velut ignarus omnium, rogat quid esset actum. Ibi Faunus narrat duos teterrimos Dæmones inspectos sibi, in nigris equis, igneis oculis, ac spirantes ignem naribus, qui tentassent ingredi circulum, verum abactos in malam rem efficacibus verbis. Cum animus accreviss-

For the Horses being frightened with the Fire suddenly produced, had like to have thrown both themselves, and their Riders. You have the first Act of the Play. When they return'd to confer together, Pool, as if ignorant of all Things, asks what had been done. There Faun tells him that two very ugly Devils had been seen by him, upon black Horses, with fiery Eyes, and breathing Fire out of their Noses, who had tried to enter the Circle, but were driven away with a Vengeance by powerful Words. When

set Fauno his rebus, die postero reddit in circulum cum summo apparatu : Cumque provocasset Spectrum multis obtestationibus, Polus rursus cum collega ostendit se procul ex atris equis, horrendo fremitu, quasi cuperent insumpere circulum.

Courage grew upon Faun by these Things, the Day following he returned into the Circle with his utmost Furniture. And when he had called out the Spirit with many Entreaties, Pool again with his Colleague shewed himself at a Distance from black Horses, with a horrid muttering Noise, as if they desired to break into the Circle.

A. Habebant nihil ignis ?

Had they nothing of Fire ?

B. Nihil, nam id cesserat male. Sed audi aliud commentum. Ducebant longum funem ; eo tracto leviter per humum, dum uterque proripit se hinc atque hinc, velut ab actis exorcismis Fauni, provolvunt in terram utramque sacerdotem, una cum vase quod habebant plenum sacrae aquae.

Nothing, for that fell out badly. But hear another Invention. They took a long Rope ; that being drawn lightly along the Ground, whilst each throws himself out on this Side and that Side, as if driven away by the Conjuring of Faun, they tumble down upon the Ground both Priests, together with the Tub which they had full of Holy Water.

A. Parochus tulit hoc praemii pro sua actione ?

Did the Parson get this Reward for his acting his Part ?

B. Tulit, et tamen maluit perpeti hoc,

He did get it, and yet he chose rather to suffer this, quam

quam deferere fabulam ceptam. His gestis ita, ubi reditum est ad colloquium, Faunus deprædicat apud Polum in quanto periculo fuisset, et quam fortiter profligasset utrumque Cacodæmonem suis verbis; jamque conceperat certam fiduciam, esse nullum Dæmonem tam noxium, aut impudentem, qui posset irrumpere circulum.

than to forsake the Play begun. These Things being done thus, when they returned to the Conference, Faun tells to Pool in how great Danger he had been, and how stoutly he had put to flight both the Devils with his Words; and now he had conceived a certain Assurance that there was no Devil so mischievous, or impudent, who could break into the Circle.

A. Ille Faunus non multum abest a fatuo.

That Faun is not far remov'd from a Fool.

B. Audisti nihil adhuc. Fabula progressa hucusque commodum supervenit Poli gener, nam duxerat ejus natu maximam filiam, juvenis, ut scis, mire festivo ingenio.

You have heard nothing as yet. The Play being avanc'd thus far, in good Time comes in Pool's Son-in-Law, for he had married his eldest Daughter, a young Man, as you know, of a wonderful merry Humour.

A. Scio, nec abhorrens ab hujusmodi jocis.

I know, nor averse to such Jest.

B. Abhorrens! ille defereret nullum non vadimonium, si talis fabula esset vel spec-

Averse! he would forsake any Bail, if such a Play was either to be seen, or to be acted. The Father-
tanda,

tanda, *vel agenda*. Socer denarrat omnem rem huic; atque delegat ei partes, ut agat animam. Sumit ornatum, ac lubens convolvit se linteo, quem admodum funera solent apud nos. Habet vivam prunam in testa, quæ per linteum reddebat speciem incendii. Sub noctem itum est ad locum ubi hæc fabula agebatur. Miri gemitus audiuntur. Faunus expedit omnes exorcismos. Tandem anima ostendit sese procul intra vepetrum, subinde ostentans ignem, ac suspirans misere. Cum Faunus obtestaretur hanc, ut eloqueretur quisnam esset, Polus profiliit subito e vepreto, ornato Cacodæmonis, fictoque fremitu, inquit, est tibi nihil juris in hanc animam, est mea, ac subinde procurrit usque ad oram circuli, veluti facturus impetum in exorcistam: Moxque velut submotus verbis exorcismi,

in Law tells all the Matter to him, and appoints him his Part, that he may act the Soul. He takes his Dress, and willingly wraps himself in a Sheet, as dead Bodies use to be with us. He has a live Coal in a Shell, which through the Sheet made an Appearance of Fire. At Night they went to the Place where this Play was acted. Wonderful Groans are heard. Faun makes ready all his Exorcisms. At length the Soul shews itself a great Way off within the bushy Place, now and then shewing the Fire, and groaning miserably. When Faun besought it, that it would declare who it was, Pool jumped suddenly out of the bushy Place in the Dress of a Devil, and with a feign'd muttering Noise, says, You have no Right to this Soul, it is mine; and now and then he runs up to the Edge of the Circle, as if he would make an Attack upon the Conjuror; and by and by, as if beat off by the Words of the Conjuror, and the Virtue of the Holy Water, which he sprinkled upon him in great Plenty,

et vi sacræ aquæ, quam asperfit illi multam, retrocessit. Tandem Pædagogo Dæmone abactō, nascitur dialogismus Fauni cum anima. Respondet per-cunctanti et obtestanti se esse animam Christiani hominis. Rogata quo nomine vocaretur, respondit, Faunus: Faunus inquit, idem est mihi nomen, jamque res cœpit esse cordi illi magis ex communi nomine, ut Faunus liberaret Faunum. Cum Faunus percontaretur multa; ne diutina Confabulatio proderet succum, anima subducebat sese, negans esse fas sibi colloqui diutius, quod tempus urgeret, quo cogeretur abire, quo liberet Pædagogo Dæmoni: tamen pollicita est se reddituram possidit, hora qua esset fas. Rursum convenitur in Pollicibus, qui erat Choragus Fabulæ. Ibi Exorcista denarrat quid esset gestum, ad-mittens nonnulla etiam, quæ tamen per-

be drew off. At length the Pædagogue Devil being driven away, begins a Dialogue of Faun's with the Soul. It answered him asking and beseeching, that it was the Soul of a Christian Man. Being ask'd by what Name it was call'd, it answer'd, Faun: Faun, says he, the same is my Name; and now the Thing begun to please him more because of their common Name, that Faun might deliver Faun. When Faun asked many Things, lest a long Discourse should betray the Roguery, the Soul withdrew itself, denying that it was lawful for him to talk longer, because the Time was at hand, when he should be oblig'd to go, whither it pleas'd the Pædagogue Devil: Yet he promised that he would return the Day after, at the Hour when it should be lawful. Again they meet in Pool's House, who was the Furnisher of the Play. There the Conjuror tells what was done, lying in some Things too, which yet he perswaded himself to be true, so much he favoured the Business which was doing. Now this was suade-

suadebat sibi esse vera, adeo favibat negotio quod agebatur. Jam hoc compertum erat, scilicet, esse Christianam animam quæ vexaretur diris cruciatibus sub inclementissimo dæmone. Huc omnis conatus intenditur. Verum, quiddam ridiculum accidit in proximo exorcismo.

A. Obsecro quidnam?

B. Cum Faunus evocasset animam, Polus, qui agebat demonem, affiliit prorsus sic, quasi irrapturus intra circulum, cumque Faunus pugnaret exorcismis, et aspergeret multam vim aquæ; tandem dæmon exclamat se ne facere omnia ista quidem pili; inquit, habuisti rem cum puella, es mei juris. Cum Polus diceret id joco, tamen forte fortuna visus est dixisse verum; Nam Exorcista tacitus hoc dicto, illico recipit se in centrum circuli, et immussavit

found out, to wit, that it was a Christian Soul, which was plagued with dreadful Torments, under a most unmerciful Devil. To this all his Endeavour is directed. But a certain comical Thing happened in the next Conjuring Bout.

I beseech you what?

When Faun had call'd out the Soul, Pool, who acted the Devil, leaped up just so, as if he would break with in the Circle, and when Faun fought by Conjuraton, and sprinkled on him a vast Quantity of Water; at last the Devil cries out that he did not value all those Things so much as a Hair; quoth he, thou hast had Dealings with a Girl, thou art a Part of my Right. Tho' Pool said that in Jest, yet by good Fortune he seemed to have said the Truth: For the Conjurer being struck with this Saying, presently betook himself into the Centre of the Circle, and mut-

F nescrio

*nescio quid in aurem
parochi. Polus senti-
ens id recepit sese, ne
audiret quid, quod non
esset fas audire.*

*I know not what in
the Ear to the Parson.
Pool perceiving that, with-
drew himself, lest he should
hear any Thing, which it
was not lawful to hear.*

*A. Sane Polus age-
bat religiosum et mode-
stum dæmonem.*

*Truly Pool acted the Re-
ligious and Modest Devil.*

*B. Sic est. Actio pote-
rat reprehendi, quod
parum meminisset de-
cori. Tamen exau-
divit vocem parochi
indicentis satisfactio-
nem.*

*So it is. The Action
might be blamed, because
he little regarded Decency.
Yet he overheard the Voice
of the Parson appointing
Satisfaction.*

A. Quam ?

What ?

*B. Ut diceret Do-
minicam precationem
ter. Ex hoc conjici-
ebat habuisse rem ter
eadem nocte.*

*That he should say the
Lord's Prayer thrice. By
this he guessed that he had
had Dealings thrice the
same Night.*

*A. Hoc sane ille re-
gularis præter regu-
lam.*

*This truly that Regular
did besides his Rule.*

*B. Sunt homines, et
erat humanus lapsus.*

*They are Men, and it
was a human Failing.*

*A. Perge, quid de-
inde factum ?*

*Go on, what then was
done ?*

B. Jam

B. Jam Faunus redit ferocior ad oram circuli, et ultro provocat demonem; at ille jam timidior refugiebat, inquiens, fefellit me, si sapuissem, non monuissem te. Hoc est persuasum multis, quæ confessus sis semel sacerdoti, esse prorsus abolita e memoria demonis, ne possit opprobare.

A. Narras plane ridiculum jocum.

B. Sed ut finiam fabulam aliquando, colloquium habitum est cum anima in hunc modum aliquot diebus. Summa evasit huc. Illa respondit Exorcistæ roganti, num posset qua via liberari a cruciatu, posse si pecunia quam reliquisset partam fraude, restitueretur. Ibi Faunus inquit, quid si dispensaretur in pios usus per bonos viros? Respondit et hoc profuturum. Heic exorcista exhilaratus percunctatus est summa diligentia, quanta sum-

Now Faun returns more fierce to the Edge of the Circle, and of his own Accord challenges the Devil; but he now being more timorous ran away, saying, thou hast deceived me, if I had been wise, I should not have told thee. This is believed by many, what you confess once to the Priest is quite wiped out of the Memory of the Devil, that he cannot upbraid you.

You tell me a very comical Jest.

But that I may finish the Story at last, a Conference was held with the Soul in this Manner for some Days. The Upstart came to this. It answered the Conjuror asking whether it could any Way be delivered from Torment, that it might, if the Money which it had left, got by Cheating, should be restored. Upon that Faun says, what if it should be disposed of to pious Uses by good Men? It answered that that also would do Good. Here the Exorcist being rejoiced, enquired with the greatest Diligence, how

ma effet. *Illa* dixit *ingentem*, quod erat bonum et commodum illi. Indicavit et locum, sed procul distans, ubi hic thesaurus esset defossus. Præscripsit in quos usus vellet impendi.

great the Sum was. It said a huge one, which was good and convenient for him. It discovered also the Place, but a great Way distant, where this Treasure was hid in the Earth. It prescribed for what Uses it would have it laid out.

A. In quos ?

For what ?

B. Ut tres suscipere peregrinationem, unus quorum adiret limina Petri, alter iret salutatum Jacobum Compostellanum ; tertius oscularetur pectinem Jesu, qui est Treviris. Deinde magna vis Psalteriorum et Missarum perageretur per aliquot Monasteria. Quod superesset, ipse dispensaret pro suo arbitratu. Jam totus animus Fauni erat in Thesauro. Devorarat illum toto pectore.

That three should undertake a Pilgrimage, one of which should go to the Thresholds of Peter, another should go to salute James of Compostella ; a third should kiss the Comb of Jesus, which is at Triers. Then a great Quantity of Psalms and Masses should be performed through some Monasteries. What remained he might dispose of according to his Pleasure. Now the whole Soul of Faun was in the Treasure. He had devoured it with his whole Breast.

A. Est vulgaris morbus, quanquam sacerdotes peculiariter an illi audiunt hoc nomen.

It is a common Disease ; tho' Priests peculiarly have an ill Report upon this Account.

B. Ubi

B. Ubi nihil omis-
sum esset, quod per-
tineret ad negotium
pecuniæ, Exorcista
sobrius a Polo,
cepit percunctari ani-
mam de Alcumistica,
deque Magia. Et ani-
ma respondit quædam
ad hæc pro tempore;
veterum pollicita se
indicatarum plura, si-
mul atque liberata fu-
isset illius opera a pæ-
dagogo dæmont. Sit
hic, si videtur, tertius
actus fabulæ. Inquat
to Faunus cepit præ-
dicare hanc prodigio-
sam rem ubique serio,
crepare nihil aliud in
colloquiis, in conviui-
is, polliceri quædam
magnifica Monasteriis,
et loquebatur jam nihil
omnino humile. Adit
locum, reperit signa,
tamen non ausus est
effodere Thesaurum,
quod anima iniecisset
scrupulum, facturum
ingenti periculo, si
Thesaurus attingere-
tur, priusquam Missæ
peractæ essent. Jam
fucus subolebat multis
nasusoribus. Cum ta-
men ille nusquam non

When Nothing had been
omitted, that appertained
to the Business of the Mo-
ney, the Conjuror being put
in Mind of it by Peol, be-
gun to ask the Soul about
the Alcumistick Art, and of
Magic. And the Soul an-
swered some Things to that
for that Time; but pro-
mised that it would disco-
ver more, as soon as it was
delivered by his Means
from the Pedagogue De-
vil. Let this be, if it
seems good, the third Act
of the Play. In the fourth
Faun begun to tell of this
prodigious Thing every where
in earnest, to talk of no-
thing else in Company, in
Feasts, to promise some
mighty Matters to the Mo-
nasteries, and he spoke of
now nothing at all mean.
He goes to the Place, finds
the Marks, yet he durst not
dig up the Treasure, because
the Soul had thrown in a
Scruple, that he would do
it with great Danger, if the
Treasure should be touched,
before the Masses were per-
form'd. Now the Rogue-
ry was smelt out by many
more cunning People. When
notwithstanding he every
where published his Folly;

*deprædicaret suam
sultitiam, admonitus
est clam ab amicis,
præsertim ab Abbate,
suo, ne daret diversum
specimen de se omnibus,
qui hæcenus habitus
esset prudens vir. Ta-
men ille potuit com-
moveri nullius oratio-
ne, quo minus crede-
ret rem esse seriam :
et hæc imaginatio ce-
cupavit animum lo-
minis adeo penitus,
ut somniaret nihil, lo-
queretur nihil, præter
spectra et malos ge-
nios. Habitus mentis
abierat in ipsam fa-
ciem, quæ sic palle-
bat, erat sic extenuata,
sic disjecta, ut diceret
esse larvam, non ho-
minem. Quid multis ?
minimum aberat a
vera dementia, ni
succursum fuisset cele-
ri remedio.*

*A. Nimirum hie erit
extremus actus fabulæ.*

*B. Reddam eum ti-
bi. Polus et ejus gener
commenti sunt hujus-
modi technam. Effux-
erunt Epistolam de-*

*he was advised privately
by his Friends, especially
by his Abbot, that he would
not give a different Speci-
men of himself to all Men,
who hitherto had been ac-
counted a prudent Man.
Yet he could be moved by
no Man's Talk, from be-
lieving that the Matter
was real : And this Imagi-
nation seized the Mind of
the Man so thoroughly,
that he dreamt of nothing,
spoke of nothing, besides
Ghosts and evil Spirits.
The Habit of his Mind
had got into his very Face,
which was so pale, was so
thin, so disjected, that you
would have said he was a
Ghost, not a Man. What
needs many Words ? He
was very little removed
from real Madness, unless
he had been relieved by a
speedy Remedy.*

*Well this will be the last
Act of the Play.*

*I will give it to you.
Pol and his Son in-law in-
vented such a Trick as this.
They forged an Epistle writ
in rare Letters, and that not
scriptam*

scriptam in raris literis, idque non in vulgaribus chartis. Sententia Epistolæ erat hæc. Faunus dudum captivus, nunc liber æternam salutem Fauno suo optimo liberatori. Non est mi Faune, cur maceres te diutius in hoc negotio. Deus respexit piam voluntatem tui animi, et illius merito liberavit me a suppliciis: Ego nunc ago feliciter inter Angelos. Locus manet te apud Divum Augustinum, qui est proximus Choro Apostolorum. Ubi veneris ad nos, agam tibi gratias coram. Interim cura ut vivas suaviter. Datum ex Empyreo cælo, Idibus Septembribus, anno millesimo quadringentesimo nonagesimo octavo, sub sigillo mei annuli. Hæc epistola posita est clam in altari, ubi Faunus sacurus erat rem divinam. Subornatus, qui, ea peracta, submoneret eum de re quasi deprehensa casu. Nunc circumfert eam epistolam,

upon common Paper. The Subject of the Letter was this. Faun some Time ago a Prisoner, now free, wisheth eternal Salvation to Faun his very good Deliverer. There is no Reason, my Faun, why you should trouble yourself any further in this Business. God hath regarded the pious Intention of your Mind, and for the Merit of it hath delivered me from Punishment: I now live happily amongst the Angels. A Place is reserv'd for you near Saint Austin, which is next to the Choir of the Apostles. When you come to us, I shall give you Thanks Face to Face. In the mean Time, take care that you live merrily. Given from the Empyrean Heaven, on the Ides of September, in the Year one thousand four hundred and ninety eight, under the Seal of my Ring. This Letter was laid privately upon the Altar, where Faun was to perform divine Service. One was suborn'd, who, that being over, should tell him of the Thing, as observed by Chance. Now he carries about that Letter, and believes nothing more cer-

*ac credit nihil certius,
quam eam perlatam e
celo ab Angelo.*

*certainly than that it was
brought from Heaven by an
Angel.*

*A. Istud non est li-
berasse hominem insa-
nia, sed mutasse genus
insaniæ.*

*That is not to free the
Man from Madness, but to
change the Kind of Mad-
ness.*

*B. Sic est profecto,
nisi quod nunc insanit
suavius.*

*So it is indeed, but that
now he is more sweetly
mad.*

*A. Antehac non so-
lebam tribuere mul-
tam fabulis, quæ fe-
runtur vulgo de Spect-
ris; sed posthac tri-
buam multo minus;
nam suspicor multa
prodita literis pro ve-
ris ab credulis homi-
nibus, et similibus
Fauni, quæ adsimula-
ta sunt simili artificio.*

*Heretofore I did not use
to give much Regard to
Stories, that are told com-
monly of Apparitions; but
hereafter I shall give much
less; for I suspect that ma-
ny Things have been deli-
vered in Books for true by
credulous Men, and Men
like Faun, which have
been contrived by the like
Art.*

*B. Ego credo plera-
que esse hujus generis.*

*I believe the most part
are of this Kind.*





ALCUMISTICA.

A. QUID *novæ rei*
est quod Lalus
ridet sic apud sese,
subinde signans se cru-
ce? interpellabo feli-
citatem hominis. Sal-
ve multum amicissime
Lale. Videre mihi ad-
modum felix.

B. Atqui *ero feli-*
cior, si impertiam tibi
hoc gaudium.

A. Fac igitur *bees*
me quamprimum.

B. Nosti *Balbinum?*

A. Illum *eruditum*
senem, ac laudatæ
vitaæ.

B. Sic *est ut dicis,*
sed est nullus mortali-
um qui sapit omnibus

WHAT *new Thing is*
there that Lalus
laughs so with himself, now
and then signing himself with
the Cross? I will interrupt
the Felicity of the Man.
God save you *much* my good
Friend Lalus. You *seem* to
me *very* happy.

But I *shall* be more hap-
py, if I impart to you this
Joy.

See *therefore* you make
me happy *as soon as possible.*

Do you know *Balbinus?*

That *learned old Man,*
and of a commendable
Life.

So *he is* as you say, but
there is no one of Man-
kind, who is wise at all
horis,

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boris, aut qui sit undique perfectus. Ille vir habet hoc nunc in se multas egregias dotes. Jam olim insanit in artem quam vocant Alcumisticam. *Hours, or who is in all respects perfect. That Man has this Blemish amongst many excellent Qualities. He has been for some Time mad upon the Art which they call Alcumistica.*

A. Haud tu narras, nectum quidem, sed insignem morbum. *You do not talk of a Blemish truly, but a considerable Distemper.*

B. Utcunque est, ille votius delusus ab hoc genere hominum, tamen passus est sibi dari verba mirifice dudum. *Howsoever it is, he is often deluded by this Sort of Men, yet suffered himself to be imposed upon wonderfully some Time ago.*

A. Quo pacto? *After what Manner?*

B. Quidam sacerdos adiit illum, salutavit honorifice: Mox sic exorsus est, Doctissime Balbine, mirabere fortassis, quod ignotus interpressem te sic, quem scio nunquam non occupasset sanctissimis studiis. Balbinus annuit, qui est illi mos, nam est mire parcus verborum. *A certain Priest went to him, saluted him respectfully: By and by thus he began, Most learned Balbine, you will wonder perhaps that I a Stranger to you, should break in upon you thus, whom I know to be always very busy in the most sacred Studies. Balbinus nodded to him, which is his Custom, for he is wonderfully sparing of Words.*

A. Narras argumentum prudentiae. *You tell me an Argument of his Prudence.*

B. Ve.

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B. Verum alter prudentior pergit sic. *Pamen ignosces mea importunitati si cognoris causam cur adie- rim te. Dic, inquit Balbinus, sed paucis si potes. Dicam, inquit ille, quanto compen- dio potero: Scis doctissime vir, fata mor- talium esse varia. E- go nescio in utro nu- mero ponam me, feli- cium, an infelici- um. Etenim si contem- plor meum fatum, ex alte- ra parte, videor mihi pulchre felix; si ex altera, nihil est infeli- cius me. Balbino ur- gente, ut conferret rem in compendium; Fini- am, inquit, doctissime Balbine. Id erit fa- cilius mihi apud vi- ram, cui hoc totum negotium est sic notum, ut notius nulli.*

A. Depingis Rbe- torem mihi, non Alcu- mistam.

B. Mox audies Al- cumistam. Hæc felici- tas, inquit, contigit mihi à puero, ut dis-

But the other being more prudent, goes on thus. Yet you will pardon my Importunity, if you know the Cause, why I am come to you. Tell me, says Balbi- nus, but in a few Words, if you can. I will tell you, saith he, with as great Bre- vity as I can. You know, most learned Sir, that the Fates of Men are various. I know not in which Num- ber, I must rank myself, of the happy, or the unhappy. For if I view my Fate on one Side, I seem to myself very happy; if on the other, nothing is more unhappy than me. Balbinus urging him, that he should bring his Matter into a short Com- pass; I will make an End, quoth he, most learned Bal- binus. That will be more easy for me with a Man, to whom this whole Business is so well known, that it is better known to no body.

You describe a Rhetori- cian to me, not an Alcu- mist.

By and by you will hear of the Alcumist. This Happiness, saith he, beset me from a Child; that I- cerem

cerem *artem* maxime
expetendam omnium,
 illam *Alcumisticam*,
 inquam, *medullam*
totius philosophiæ.
Balbinus experrectus
 est nonnihil ad nomen
Alcumistices, gestu
 tantum, cæterum jus-
 sit gemitu, ut per-
 geret. Tum ille in-
 quit, O me miserum!
 qui non inciderim
 in eam viam, quam
 oportuit. Cum Bal-
 binus rogasset quas-
 nam vias diceret.
 Scis, inquit, optime
 (nam quid fugit te,
 Balbine, virum un-
 diquaque doctissimum)
 esse duplicem viam hu-
 jus artis, alteram quæ
 dicitur longatio, alte-
 ram quæ dicitur curta-
 tio. At contigit mihi
 quodam malo fato in-
 cidere in Longatio-
 nem. Balbino scisci-
 tante, quodnam dis-
 crimen viarum esset,
Impudentem me, in-
 quit, qui loquor hæc
 apud te, cui sciam
 omnia hæc esse sic no-
 ta, ut notiora nulli.
 Itaque accurri buc
 ad te supplex, ut

learn an *Art* the most to
 be desired of all, that *Alcu-
 mistick Art*, I say, the
 Marrow of all Philosophy.
Balbinus was awakened a
 little at the Name of the
Alcumistick Art, in Ge-
 sture only; but he ordered
 him with a Groan, that
 he should go on. Then
 he says, O woe's me!
 who did not light upon
 that Way, which I ought.
 When *Balbinus* asked him
 what Ways he meant.
 You know, quoth he, good
 Sir, (for what escapes you,
Balbinus, a Man in all
 Respects the most learned)
 that there is a double
 Way of this Art, one of
 which is called Longa-
 tion, another which is
 called Curtation. But it
 happened to me by some
 ill Fate to fall upon Lon-
 gation. *Balbinus* asking
 what the Difference of
 the Ways was, *Impudent*
 that I am, quoth he,
 who speak these Things be-
 fore you, to whom I know
 all these Things are so
 well known, that they are
 better known to no body.
 Therefore I am come bi-
 ther to you, humbly beg-
 ging, that pitying us you
 mi-

misertus nostri dignetur impertire nobis illam felicissimam viam curtationis. Quo peritior es hujus artis, hoc minore negotio potes communicare nobis. Ita Jesus Christus locupletet te semper majoribus dotibus. Cum hic non faceret finem obtestandi, Balbinus coactus est fateri, se prorsus ignorare, quid longatio aut curtatio esset: Jubeat exponat ipse vim harum vocum. Tum inquit ille, quanquam scio me loqui peritiori, tamen quando jubet ita, faciam: Qui contriverunt totam aetatem in hac divina arte, vertunt species rerum duabus rationibus, altera quæ est brevior, sed habet plusculum periculi, altera quæ est longior, sed eadem tutior. Ego videor mihi infelix, qui hactenus sudarim in evia, quæ non arripdet meo animo: Neque potui nancisci quemquam qui vellet

would vouchsafe to impart to us that most happy Way of Curtation. By how much the more skilful you are in this Art, with so much the less Trouble can you communicate it to us. So may Jesus Christ enrich you always with greater Gifts. When he did not make an End of entreating, Balbinus was forced to confess, that he was wholly ignorant what Longation or Curtation was. He bids him expound himself the Signification of those Words. Then saith he, tho' I know I speak to one more skilful, yet since you order so, I will do it. They who have spent their whole Life in this divine Art, change the Species of Things two Ways, one which is the shorter, but has a pretty good deal of Danger, another which is longer, but the same is safer. I seem to myself unhappy, who hitherto have sweated in that Way, which does not please my Mind, neither could I get any one, that would shew me the other, with the Love of which I perish. At last

indicare alteram cu-
jus amore depereo.
Tandem Deus immi-
sit in mentem, ut
adirem te, virum non
minus pium quam doc-
tum. Doctrina præ-
stat tibi, ut possis fa-
cile dare quod peto;
pietas commovebit, ut
velis opitulari fra-
tri, cujus salus est
tibi in manu. Ne fa-
ciam longum, cum
ille veterator amovisset
suspicionem fuci
a se hujusmodi sermo-
nibus, ac fecisset fidem,
alteram viam esse
perspectissimam sibi,
jampridem Balbini ani-
mus pruriebat. Tan-
dem non temperans si-
bi, inquit, valeat illa
curtatio, cujus nomen
ne audivi quidem
unquam, tantum ab-
est ut teneam, dic
mihi bona fide, tene-
ne longationem ex-
acte? Phy! inquit
ille, ad unguem, sed
longitudo displicet.
Cum Balbinus rogas-
set quantum temporis
requireretur, nimium,
inquit, pene totus an-
nus, sed interim est

God put it into my Mind,
that I should come to you,
a Man no less pious than
learned. Your Learning en-
ables you, that you can easi-
ly give what I ask; your
Piety will move you, that
you will help a Brother,
whose Preservation you
have in your Power. That
I may not make it tedi-
ous, when that Cheat had
removed all Suspicion of
Roguery from himself with
this kind of Talk, and had
made him believe, that the
other Way was very well
known to him, for some
Time Balbinus's Mind itch-
ed. At length not com-
manding himself, he says,
Farewel to that Curtation,
whose Name I have not
so much as heard ever, so
far am I from understand-
ing it, tell me in good
Faith, do you understand
Longation exactly? Puh!
says he, to a Tittle, but
the Length displeases me.
When Balbinus had asked
how much Time was re-
quired, too much, says he,
almost a whole Year, but
in the mean Time it is very
safe. Do not trouble your-
self, says Balbinus, though
there should be Occasion

tutissima. Ne labora, for two Years, provided
inquit. Balbinus, *eti-* you can trust to your Art.
amfi sit opus biennio, That I may bring the Mat-
modo fidas tua arti. ter into few Words: It
Ut conseram rem in was agreed betwixt them,
pauca; *convenit* inter that they should attempt
eos, *ut* aggrederen- the Master privately in the
tur rem clam in edi- House of Balbinus, upon
bis Balbini, *hac* lege, this Condition, that he
ut ille suppeditaret o- should give his Labour.
peram, Balbinus *sump-* Balbinus the Charge, and
tum, ac *lucrum* divide- the Gain should be divid-
retur ex *aequo* et *bo-* ed equal and fairly, tho'
no, *quaoquam* mode- the modest Cheat offered of
stus impostor *defere-* his own accord to Balbi-
bat ultro Balbino to- nus the whole Gain that
tum *lucrum* quod should accrue. They swore
provenisset. *Juratum* on both Sides to Silence,
est utrinque de silen- which they do who are in-
tio, *quod* faciunt *qui* initiated in Mysteries. Now
initiantur in *mysteriis.* presently Money is paid,
Jam *illico* *pecunia* nu- wherewith the Artist
meratur, unde *artifex* should buy Pots, Glasses,
mercaretur *otlas,* vi- Fuel, and other Things,
tra, *carbones,* *reliqua-* which are proper for fur-
que, *que* *pertinent* *ad* nishing the Forge. There
instruendam *officinam.* our Alcumist spends that
Ibi *nostrer* *Alcumista* Money sweetly in Whores,
decoquit *eam* *pecuni-* Dice and Drinking.
am *suaviter* in *scortis,*
aleam et *compotationes.*

A. Hoc nimirum est. This indeed is to change
vertere species rerum. the Species of Things.

B. Balbino *argen-* Balbinus, urging him.
te, *ut* *aggredietur* that he should set about the
rem, an non *tenes,* Business, Do you not under-
 G 2 in.

inquit, *illud, Qui capit bene habet dimidium facti? Est magnum præparare materiam bene. Tandem fornax capit adornari. Hic rursus erat opus novo auro, veluti illecebra auri venturi: Siquidem ut pisces non capitur absque esca, sic aurum non provenit Alcumistis, nisi pars auri admisceatur. Interea Balbinus, erat totus in supputationibus. Nam subducebat, si uncia pareret quindecim, quantum lucri esset redditurum ex his mille uncis: nam decreveret insumere tantum. Cum Alcumista decoxisset hanc pecuniam quoque, jamque simulasset multum operæ circa solles et carbonēs, unum mensem atque alterum, Balbino rogante ecquid res procederet; primum obmutuit, tandem respondit urgenti, sicut præclaræ res solent, quæ habent semper difficiles aditus. Cau-*

stand, says he, that, He that hath begun well, has done half his Work? It is a great Thing to prepare your Materials well. At length the Furnace begun to be prepared. Here again there was Need of new Gold, as it were a Wheedle to the Gold that was to come. For as a Fish is not taken without a Bait, so Gold comes not to the Alcumists, unless a Parcel of Gold is mixed. In the mean Time Balbinus was all upon Calculations. For he reckoned, if an Ounce would produce fifteen, how much Profit would accrue from two thousand Ounces, for he had determined to lay out so much. When the Alcumist had spent this Money too, and now had pretended to abundance of Pains about the Bellows and Fuel, one Month and another, Balbinus asking if the Business advanced any Thing; at first he was silent, at length he answered him, being urgent with him, as great Things use to do, which have always difficult Beginnings. He pretended there was a Mistake made
sabatur

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fabatur *erat* *in* *in* *buying* *the* *Charcoal*.
emendat *carbonibus* *for* *he* *had* *bought* *Oak*.
Nam *emerat* *quernos*, *whereas* *he* *had* *Occasion*
cum *esset* *opus* *abieg* *for* *Fir* *or* *Hazel*. *There*
hiant *columnis*. *There* *a* *hundred* *Crowns* *were*
centum *aurei* *penie* *gone*. *Nor* *did* *they* *re*
rant. *Nec* *redierunt* *turn* *to* *the* *Game* *for* *that*
ad *aleam* *eo* *segnius*. *the* *more* *backwardly*. *New*
Nova *pecunia* *data*, *Money* *being* *given*, *Charcoal*
carbones *mutantur*, *is* *changed*; *and* *now* *the*
jamque *res* *cœpta* *est*. *Thing* *was* *begun* *with*
maiore *studio* *quam* *greater* *Eagerness* *than* *be*
ant: *Quemadmo* *fore*: *As* *in* *War*, *Soldiers*,
dum *in* *bello*, *milites*, *if* *any* *Thing* *happens* *other*
si *quid* *accidit* *secus* *wise* *than* *they* *could*
quam *vellent*, *sarci* *with*, *mend* *it* *by* *their*
ant *virtute*. *Cum* *of* *Courage*. *When* *the* *Forge*
ficina *ferbuisset* *jam* *had* *been* *beated* *now* *some*
aliquot *mensēs*, *et* *au* *Months*, *and* *a* *Golden*
reus *factus* *expectare* *Product* *was* *expected*, *and*
tur, *at* *ne* *mica* *qui* *not* *a* *Bit* *truly* *of* *Gold*
dem *auri* *esset* *in* *va* *was* *in* *the* *Vessels* *(for* *now*
sis *(nam* *jam* *Alcumis* *the* *Alcumist* *had* *spent*
tica *decoxerat* *et* *om* *also* *all* *that)* *another* *Pre*
ne *illud*, *alia* *causa* *tence* *was* *found* *out*, *to*
no *inventa* *est*, *nimi* *wit*, *that* *the* *Glasses*
rum, *vitra* *quibus* *u* *which* *he* *had* *used*, *had*
sus *fuerat*, *non* *fuisse* *not* *been* *temper'd* *as* *they*
temperata *sicut* *opor* *ought*. *For* *as* *a* *Mercury*
tuit. *Etenim* *ut* *Mer* *is* *not* *made* *out* *of* *any*
curius *non* *fit* *ex* *quo* *Wood*, *so* *Gold* *is* *not*
vis *ligno*, *ita* *aurum* *made* *with* *any* *Glasses*.
non *conficitur* *qui* *By* *how* *much* *the* *more*
bulliber *vitris*. *Quo* *was* *laid* *out*, *by* *so* *much*
plus *erat* *impensum*, *the* *less* *had* *he* *a* *Mind* *to*
hoc *minus* *libebat* *desist*.
desistere.

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A. Sic alitiores so- So Gamesters use to do;
lent; quæst non sit as tho' it were not much
multo satius perdere better to lose that than all.
hoc quam totum.

B. Sic est. Alcu- So it is. The Alcumist
mista dixerat non- swore that he was never
quam impositum fuis- imposed on so. Now the
se sibi sic. Nunc erro- Mistake being discover'd,
re deprehensæ cætera the rest would be safer,
fore tutiora, et sese and that he would make
sarturum hoc dispendii up this Loss with great
magno cum fœnore. Vi- Advantage. The Glasses
tris mutatis, officina being changed, the Forge
inflaurata est tertio: was furnished a third
Alcumista admonēbat Time. The Alcumist put him
rem successuram feli- in Mind, that the Thing
cius, si mitteret ali- would succeed more hap-
quot aureos dono Vir- pily, if he sent some
gini Matri, quæ co- Crowns as a Present to the
latur, ut scis, Para- Virgin Mother, who is wor-
liis, nam artem esse shipped, as you know,
sacram, neque rem ge- at Paralia, for the Art
ri prospere, absque was sacred, nor would the
favore numinum. Id Thing be managed success-
consilium vehementer fully without the Favour
placuit Balbino pio of the Saints. That Ad-
homini, ut qui præ- vice mightily pleased Bal-
termitteret nullum binus a pious Man, as
diem, quin perageret who omitted no Day, but
divinam rem. Alcu- he performed divine Ser-
mista suscepit religio- vice. The Alcumist un-
sam professionem, dertook the religious Jour-
nimirum in proxi- ney, to wit, into the
mum oppidum, atque next Town, and there he
ibi decoxit pecuniam spent the Money in Ta-
in ganeis. Reversus verns. Being returned
domum nunciat tibi Home, he tells him, that
esse

esse summam spem, negotium successurum ex sententia; adeo Divam visam annuere suis votis. Ubi sudatum esset jam multo tempore, ac nemica quidem auri nasceretur usquam, respondit Balbino exposculanti, nihil tale unquam accidisse sibi in vita, experto artem toties, nec posse conjectare satis quid esset causa. Quum divinatum esset diu, tandem illud venit in mentem Balbino, num pratermisisset quo die audire sacrum, aut dicere horarias preces, quas vocant. Nam nihil succedere his omisissis. Ibi impostor inquit, me miserum! id admissum est per oblivionem semel atque iterum, et nuper surgens a prolixo convivio, oblitus sum dicere salutationem Virginis. Tum Balbinus inquit, non mirum, si tanta res non succedit. Artifex recipit, pro duobus sacris pratermissis, auditurum

he had the greatest Hopes, that the Business would succeed to their Mind, so the Saint seem'd to agree to his Prayers. When he had sweat now a long Time, and not a Bit indeed of Gold was produced any where, he answered Balbinus expostulating, that no such Thing had ever happened to him in his Life, having tried his Art so often; nor could he guess well what was the Reason. When they had guessed a long Time, at length that came into the Mind of Balbinus, whether he had omitted any Day to hear Mass, or to say the Horary Prayers, as they call them. For nothing would succeed, these being omitted. There the Cheat says, Woe's me! that was done thro' Forgetfulness once and again: And lately rising from a long Feast, I forgot to say the Salutation of the Virgin. Then Balbinus says, no Wonder, if so great a Thing does not succeed. The Artist promises, for two Masses omitted, that he would hear twelve, and for one Salutation would pay ten. duode-

duodecim, et pro u- *When Money failed the*
 nica salutatione, repa- *prodigal Alcumist, now*
 siturum decem. Cum *and then, and no Preten-*
 pecunia defecisset pro- *ces for asking occurred,*
 digum Alcumistam *at length he invented this*
 subinde, nec causæ *Trick: He returned Home*
 petendi suppeterent, *very much frightened; and*
 tandem commentus *with a lamentable Koies,*
 est hanc technam: *I am undone, says he, ut-*
 rediit domum damp- *terly, Balbinus, I am un-*
 dum examinatus, ac *done, there is an End of*
 lamentabili voce, pe- *my Life. Balbinus was*
 rii, inquit, funditus, *amazed, and desired to*
 Balbine, perii, actum *know the Cause of so great*
 est de capite meo. *a Calamity. The Courti-*
 Balbinus obstupuit, et *ers have melted out, says he,*
 auebat scire causam *what we have done; nor*
 tanti mali. *Aulici*
 subodorati sunt, in- *do I expect any thing else*
 quit, quod egimus; nec *than that by and by I shall*
 expecto aliud quam ut *be carried to Prison. At*
 max deducar in car- *this Saying, Balbinus was*
 cerem. Ad hanc vo- *pale in good earnest. For*
 cem Balbinus expal- *you know with us it is Ca-*
 luit serio. Nam scis *pital, if any one exercises*
 apud nos esse capi- *the Alcumistick Art with-*
 tale, si quis exerceat *out the Permission of the*
 Alcumisticam absque *Prince. He goes on, I do*
 permissu principis. Il- *not fear Death, saith he, I*
 le pergit, non metuo *wish that may befall me:*
 mortem, inquit, uti- *I fear something more*
 nam illa contingat: *cruel. He says to him*
 metuo quiddam cra- *asking what it was, I*
 dellius. Inquit rogan- *shall be carried some whi-*
 ti quid esset, rapiar *ther into a Tower; there*
 aliquo in turrim; il- *I shall be forced for all my*
 lic cogar per omnem *Life to work for those*
 vitam laborare illis *for whom I have no Mind.*
 Is there any Death which

qui-

quibus non libet. *An est ulla mors, quæ non debeat esse potior quam talis vita? Ibi res ventilata est consultatione. Balbinus, quoniam callebat artem Rhetoricam, pulsavit omnes status, si qua periculum posset vitari. Non potes inficiari crimen?* inquit. *Nequaquam,* ait ille. *Res sparsa est inter regios satellites; et habent argumenta, quæ non possunt dilui. Nec poterat factum quidem defendi ob manifestam legem. Cum multis adductis in medium, videretur nihil firmi præsidii, tandem Alcumista, cui erat jam opus præsentis pecunie,* inquit, *nos, Balbine, agimus lentis consiliis; atqui res poscit præsens remedium. Arbitror adfuturos jam, qui abripiant me in malam rem. Denique cum nihil occurreret Balbino, tandem Alcumista inquit, nec quidquam occurrit mihi, nec video quid-*

ought not to be more valuable than such a Life? There the Matter was examined in Consultation. Balbinus, because he understood the Art of Rhetorick, run over all his Topicks, if any Way the Danger could be avoided. Cannot you deny the Crime? says he. *By no Means,* says he. *The Thing is spread amongst the King's Guards; and they have Proofs which cannot be confuted. Nor could the Fact indeed be defended, because of a plain Law. When after many Things produced betwixt them, there appeared nothing of good Security, at length the Alcumist, who had now Need of present Money, says, We, Balbinus, act by slow Counsels; but the Thing requires a present Remedy. I suppose they will be here presently, that will hurry me into an evil Condition. Lastly, when nothing occurred to Balbinus, at length the Alcumist says, nor does any thing occur to me, nor do I see any thing left, unless that I die bravely, unless perhaps this please* quam

quam superesse, nisi ut
 peream fortiter: nisi
 forte hoc placeat, quod
 unum superest, utile
 magis quam honestum,
 nisi quod necessitas est
 durum velum. Scis,
 inquit, hoc genus hu-
 minum esse avidum
 pecuniae; eoque posse
 corrumpi facilius ut si-
 leant: quamvis sit du-
 rum dare illis furtive-
 ris quod profundant,
 tamen ut res nunc sunt,
 video nihil melius.
 Idem visum est Balbi-
 no, ac numeravit tri-
 ginta auros, quibus
 redimeret silentium.

A. Liberalitas Bal-
 bini est mira.

B. Imo citius ex-
 tulisses dentem ab eo
 quam nummum in ho-
 nesta re. Sic pro-
 spectum est Alcumista,
 cui nihil erat periculi,
 nisi quod non haberet
 quod daret amico.

A. Demiror nihil
 esse nisi Balbino in
 tantum.

The Liberality of Bal-
 binus is wonderful.

Nay, you would sooner
 have got a Tooth from him
 than a Piece of Money in an
 honest Matter. Thus Pro-
 vision was made for the Al-
 cumist, who was in no Dan-
 ger, but that he had not to
 give to his Mist.

I wonder Balbinus should
 have no Sense to such a
 Degree.

B. Heic

B. Heic tantum caret, *Here only he wants*
ret naso, nasutissimus Sense, being sensible enough
in ceteris. Rursum in other Things. Again the
forma instruitur nova Furnace is fitted up with
pecunia, sed precati new Money, but with a
uncula premissa ad Prayer put up first to the
Virginem Matrem, ut Virgin Mother, that she
faveret ceptis. Jam would favour their Under
totus annus exierat, takings. Now a whole Year
dum illo causante nunc was gone, whilst he pre
hoc, nunc illud, ludib ending now this, then
tur opera, et impensa o'bat, his Labour is lost,
perit. Interim extitit and the Expence thrown
tit quidam ridiculus away. In the mean Time
casus, et dicitur quod there happened a certain co
mical Adventure.

A. Quisnam? *What?*

B. Alcumista *The Alcumist had a pri*
buit furtivam consue vate Commerce with the
tudinem cum uxore cu Wife of a certain Courtier;
jusdam aulici; mari the Husband having concei
tus, concepta suspicio ved a Suspicion, began to
ne, cepit observare watch the Fellow. At last
hominem. Tandem when it was told him, that
cum nuntiatur esse the Priest was in the Bed
illi, sacrificium esse in chamber, he returned home
cubiculo, et rediit do contrary to their Expecta
tionem, pullat ostium. tion, knocks at the Door.

A. Quid facturus *What was he for doing*
homini? with the Fellow?

B. Quid? *Nothing* *What: Nothing pleasant,*
suave, aut occisurus either he would have killed
erat, aut exsecturus. him, or have gelded him.
Ubi

Ubi maritus instans minitaretur se effracturum ostium vi ni uxor aperiret, trepidatum est magnopere, et aliquod præsentaneum consilium circumspicitur. Nec erat aliud, quam quod res ipsa dabat. Abiecit tunicam, ac dejecit sese per fenestram angustam, non sine periculo, nec sine vulnere, ac fugit. Scis tales fabulas spargi illico; itaque permanavit et ad Balbinum; atque artifex divinaret id fore.

A. *Heic itaque tenetur medius.*

B. *Imo elapsus est hinc felicius quam e cubiculo. Audi technam hominis. Balbinus nihil exposculabat, sed nubilo vultu indicabat se non ignorare quod ferebatur vulgo. Ille noverat Balbinum esse pium virum, penè dixerim superstitiosum in nonnullis; et qui sunt tales, facile condonant*

When the Husband being very earnest, threatened that he would break the Door by Force, unless the Wife opened it, they trembled mightily, and some present Contrivance is considered of. Nor was there any other than what the Thing itself offered. He stript off his Waistcoat, and threw himself thro' a narrow Window, not without Danger, nor without a Wound, and fled. You know that such Stories are spread presently; therefore it came also to Balbinus, and the Artist had guessed that would be.

Here therefore he is held by the Middle.

Nay he slipped hence more luckily than out of the Bed Chamber. Hear the Trick of the Fellow. Balbinus did not exposculate at all, but by his cloudy Countenance shewing that he was not ignorant of what was reported commonly. He knew Balbinus was a pious Man, I may almost say superstitious in some Things; and they who are such,

supplici in peccato quamvis magno. Itaq; injicit mentionem de successu negotii data opera, queritans non succedere ut soleret, aut vellet: Addebat se vehementer mirari quid esset causa. Ibi Balbinus commotus per occasionem, qui videbatur alioqui destinasse silentium; et erat qui commoveretur facile, non est obscurum, inquit, quod obstat, peccata obstant quo minus succedat, quod convenit tractari pure a puris. Ad hanc vocem Artifex procubuit in genua, subinde tundens pectus, lacrymabili vultu ac voce inquit, dixisti verissimum Balbine; peccata, inquam, obstant, sed mea peccata, non tua: Nam non pudebit me confiteri meam turpitudinem apud te, velut apud sanctissimum sacerdotem. Infirmitas carnis vicerat me. Satan pertraxerat me in suos laqueos, et O me miserum! e sacrificio

easily forgive one that begs Pardon in a Fault never so great. Wherefore he makes mention of the Success of the Business on Purpose; complaining that it did not succeed as it used, or he wished: He added that he very much wonder'd what was the Reason. There Balbinus being moved upon the Occasion, who seemed otherwise to have intended Silence; and he was one who was moved easily, it is not obscure, quoth he, what binders, Sins hinder it from succeeding, which it is fit should be handled purely by the Pure. At this Saying the Artift fell upon his Knees, now and then smiting his Breast, with a lamentable Countenance and Voice, says, you have said very true Balbinus; Sins, I say, hinder, but my Sins, not yours: For I shall not be ashamed to confess my Filthiness to you, as to a most holy Priest. The Weakness of the Flesh had conquered me. Satan had drawn me into his Snares, and O wo's me! of a Priest I am become a Cuckold-maker. Yet this Present which we sent to the Virgin Mother was not
H factus

factus sum adulter. Tamen hoc munus, quod misimus Virgini Matri non periit omnino. Pericram certo exitio, ni illa succurrisset. Jam maritus affrincebat fores, fenestra erat arctior quam ut possem elabi: in tam præsentaneo periculo, venit in mentem sanctissimæ virginis; procidi in genua, obtestatus sum, si munus fuisset gratum, ut opitularetur. Nec mora, riseto fenestram (nam sic necessitas urgebat) et reperi amplam satis ad effugium.

lost altogether. I had perished by certain Destruction, unless she had succour'd me. Now the Husband was breaking the Door; the Window was straighter than that I could get out. In so imminent a Danger, I bethought me of the most holy Virgin; I fell upon my Knees, I besought her, if the Present was acceptable, that she would help me. Without Delay, I go again to the Window (for so Necessity obliged me) and I found it large enough for an Escape.

A. Credidit Balbinus ista?

Did Balbinus believe those Things?

B. Credidit! imo ignovit etiam, et admonuit religiose, ne præberet se ingratum beatissimæ virgini. Rursus pecunia numerata est danti fidem se tractaturum sacram rem pure posthac.

Believe! nay, he forgave him too, and advised him religiously, that he should not shew himself ungrateful to the most blessed Virgin. Again Money was paid him giving his Promise that he would manage this holy Affair purely for the future.

A. Quis finis tandem?

What was the Upshot at last?

B. Fabula

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B. *Fabula est perlonga; sed ego absque pauca. Cum iussisset hominem diu ejusmodi commentis, et extorsisset non modicam vim pecuniae ab eo, tandem venit qui noverat nebulonem a puero. Is facile divinans illum agere idem apud Balbinum, quod egerat nusquam non, aggreditur eum clam; exponit qualem artificem foveret suae domi; monet ut ableget hominem quam primum, ni mallet ipsum fugere aliquando compilatis scriniis.*

A. *Quid Balbinus hic videlicet, curavit hominem conjiciendum in carcerem.*

B. *In carcerem! Imo, numeravit viaticum, obsecrans per omnia sacra, ne effunderet quod accidisset: Et sapuit mea sententia quidem, qui maluerit hoc, quam esse fabula conviviorum, et fori, deinde venire in pe-*

The Story is very long; but I will finish it in a few Words. After he had play'd upon the Man a long time with such Inventions, and had got no small Quantity of Money from him, at length there came one who had known the Knave from a Child. He easily guessing that he was doing the same Thing with Balbinus, which he had been doing every where else, goes to him privately, tells him what an Artist he maintained in his House; he advises him to dismiss the Man as soon as may be, unless he had rather have him run away sometime after he had robbed his Chests.

What did Balbinus here? to wit, he took care the Fellow was thrown into the Gaol.

Into the Gaol! Nay, he paid him Money for his Journey, beseeching him by all that was sacred, that he would not blab what had happened; and he was wise in my Opinion truly, who chose this rather than be the Story of Feasts, and the Market, and then come
H 2

riculum

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riculum confiscationis. in Danger of Confiscation.
Nam erat nihil periculi impostori, tenebat For there was no Danger of
tantum artis, quantum the Cheat, he understood
quavis asinus, et im- as much of the Art as any
postura in hoc genere Ass, and Cheating in this
est favorabilis. Quod Kind is favour'd. But if
si intentasset crimen he had laid against him
furti, unctio reddebat the Crime of Felony, his
eum tutum a suspendio; Unction rendered him secure
neque quisquam alat from hanging: nor would
lutens talem in car- any one maintain willingly
cere gratis. such a fellow in the Gaol for
nothing.

A. Misereferet me I should pity *Balbinus,*
Balbinus, nisi ipse gau- unless he loved to be deluded.
d. ret deludi.

B. Nunc properan- Now I must hasten to
dum est in aulam; Court; some other Time I
alias referam multo will tell you much more
stultiora etiam his. foolish Things even than
these.

A. Cum vacabit, When you shall be at
et audiam libens, Leisure, I both shall bear
et pensabo fabulam you gladly, and requite
fabula. Story with Story.





HIPPOPLANUS.

A. **I**mmortalem De-
um! quam tor-
ve intuetur noster
Phædrus, et subinde
suspect in cœlum!
adoriar. Quid novæ
rei accidit, Phædre?

Immortal God! how
grave looks our Phæ-
drus, and now and then
looks up to Heaven! I will
accost him. What new Thing
has happened, Phædrus?

B. Quamobrem
interrogas istuc, Au-
le?

Why do you ask that,
Aulus?

A. Quoniam vi-
deris mihi factus
Cato e Phædro; est
tanta severitas in
vultu.

Because you seem to me
to have become a Cato of a
Phædrus; there is so much
Severity in your Counte-
nance.

B. Non mirum,
amice, confessus sum
modo mea peccata.

No wonder, Friend, I
have confessed just now my
Sins.

A. Phy! jam defi-
no mirari, sed age dic
bona fide, confessus es
omnia?

Puh! Now I give over
wondering, but come tell me
in good Faith, have you
confessed all?

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B. Omnia quidem quæ veniebant in mentem, unico duntaxat exceptis. All indeed which came into my Mind, ~~one~~ only excepted.

A. Cor reticuiſti hoc unum? Why did you conceal this one?

B. Quia nondum potuit displicere mihi. Because it could not yet displease me.

A. Oportet eſſe ſuave peccatum. It muſt be a ſweet Sin.

B. Nefcio an ſit peccatum, ſed ſi vacat, audies. I know not whether it be a Sin, but if you are at Leiſure, you ſhall hear.

A. Audiam equidem labens. I will hear it indeed willingly.

B. Scis quanta impoſtura ſit apud noſtros in his qui vendunt aut locant equos. You know what abundance of cheating there is with our Countrymen amongſt thoſe who ſell or let out Horſes.

A. Scio plus quam vellem, deſuſus non ſemel ab iis. I know more than I would, having been cheated not once only by them.

B. Iter nuper incidit mihi, cum prolixum ſatis, tum etiam accelerandum. Adeo quendam ex illis, quem dixiſſes minime malum ejus generis, et nonnihil A Journey lately hap- pen'd to me, both long e- nough, and alſo to be ha- ſtened. I go to one of them, whom you would have ſaid to be the leaſt bad of that Sort, and ſomething of ami-

amicitiæ etiam inter-
cedebat mihi cum bo-
mine. Narro mihi esse
seriam rem, opus esse
præstrenuo equo; si
unquam præbuisset se
bonum virum mihi,
nunc præstaret. Ille
pollicetur se acturum
mecum sic, ut agere
cum sub charissimo fra-
tre.

A. Fortassis imposi-
tus et fratri.

B. Inducit in stabu-
lum, jubet ut eligam ex
omnibus equis quem-
cumque vellem. Tan-
dem unus arridebat
plus cæteris. Ille pro-
bat meum iudicium,
dejerans eum equum
expetitum esse frequen-
ter a multis: se malu-
isse servare eum singu-
lari amico, quam ad-
dicere ignotis. Con-
ventum est de pretio,
pecunia numeratur
præfens. Conscendo.
Equus gestiebat mira
alacritate in egressu;
dixisses esse feroculum,
nam erat obesus, et
pulchellus. Ubi equi-
tasssem jam sesquiho-
ram, sensi plane las-

Friendship too there was be-
twixt me and the Man. I tell
him I have some weighty
Business, had need of a very
stout Horse; if ever he had
shewn himself a good Man
to me that now he would
do it. He promises me that
he would deal with me so,
as he would deal with his
most dear Brother.

Perhaps he would have
imposed likewise upon his
Brother.

He leads me into the Sta-
ble, bids me chuse out of all
the Horses which soever I
would. At length one plea-
sed me, more than the rest.
He approves of my Judg-
ment, swearing that that
Horse had been desired fre-
quently by many; that he
chose rather to keep him for
a particular Friend, than
part with him to Strangers.
We agreed about the Price,
the Money is paid down
presently. I mount. The
Horse pranced with won-
derful Alacrity in setting
out: You would have said
that he was mettlesome;
for he was pretty fat and
handsome. When I had rid
now an hour and a half,
I perceived him quite tired,
sum

sum nec posse impelli and that he could not be
quidem calcaribus. got on truly with the Spurs.
Audieram tales ali ab I had heard that such were
illis ad imposturam, kept by them for cheating,
quos judicares insignes which you would judge
e specie, ceterum im- fine ones by their Appearance,
patientissimos laboris. and, but very unable to
Ego continuo mecum, bear Labour. I said pre-
captus sum; age rese- sently with myself, I am
ram par pari, ubi catch'd; well I will return
rediero domum. like for like, when I return
 Home.

B. *Quid consilii ca-*
piebas heic, eques abs-
que equo?

What Course did you take
 here, a Horseman without a
 Horse?

A. *Id quod res da-*
bat. Deflexi in proxi-
imum vicum; illic de-
posui equum apud
quendam notum mihi,
et conduxī alterum;
profectus sum quo de-
stinaram, reversus sum,
reddo conductitium e-
quum; reperio meum
sophistam, ut erat, o-
besum et pulchre re-
quietum; vestus eo
redeo ad impostorem,
rogo ut alat aliquot
dies in suo stabulo, do-
nec repetiero. Per-
cunctatur quam com-
mode gesserit me. Ego
dejero per omnia sacra,
me nunquam conscen-

That which the Thing
 offered. I turn'd off into
 the next Town: There I
 set up my Horse with one
 that was known to me,
 and hired another; I went
 whither I had designed, re-
 turned; restore my hired
 Horse; I find my Cheat,
 as he was, fat and finely
 rested; riding upon him,
 I return to the Rogue: I
 beg of him that he would
 keep him some Days in his
 Stable, 'till I come for him
 again. He asks me how
 well he carried me. I
 swear by all that's sacred,
 that I never got upon the
 Back of a better Horse in
 my Life; that he flew ra-
 disse

disse tergum felicioris
equi in vita, volasse
potius quam ambulaf-
se, nec sensisse lassitu-
dinem tam longo itine-
re, nec factum pilo
macriorem ob laborem.
Cum persuaseram illi
haec esse vera, cogita-
bat tacitus secum illum
equum esse alium, quam
hactenus suspicatus es-
set. Itaque priusquam
abirem, rogabat num
mibi equus esset vena-
lis: Primo negabam,
quod si iter incideret
denuo, non foret faci-
le nascisci similem:
attamen nihil esse tam
charum mihi, quod
non esset venale pretio
largo: etiamsi quis cu-
peret emptum me ipsum,
inquam.

A. Næ tu agebas
Cretensem pulchre
cum Cretensi.

B. Quid multis?
Non dimittit me, do-
nec indicarem. Indi-
cavi non paulo pluris
quam emeram. Di-
gressus ab homine,
mox suborno qui age-
ret partem hujus fabu-

ther than pac'd, and was
not sensible of Weariness
in so long a Journey, nor
made a Hair the leaner for
his Labour. When I had
persuaded him that these
Things were true, he
thought silently with him-
self, that Horse was an-
other Sort of one than hi-
therto he had suspected him.
Therefore before I went a-
way, he asked me if my
Horse was to be sold: At
first I said no, because if a
Journey should fall out a-
gain, it would not be easy
to get the like; but that no-
thing was so dear to me,
which was not to be sold
for a large Price; although
any one should desire to buy
myself, say I.

Truly you acted the Cre-
tian finely with the Cretian.

What needs many
Words? He does not dis-
miss me 'till I set my
Price. I set him at not
a little more than I had
bought him for. Being
gone from the Man, by
and by I suborn one, who
be

la mihi, pulcher instructum et edoctum. Is ingressus domum, inclamat locatorem, ait sibi opus esse insigni equo, et egregie patienti laboris. Alter ostendit multos, et prædicat pessimum quemque maxime: Non laudat illum solum, quem venderat mihi, quoniam existimabat vere talem, qualem prædicaveram. At alter illico rogat num et ille esset venalis. Locator primum ostendere, atque prædicare alios ambitiose. Cum iste, cæteris probatis utcunque, semper ageret de illo uno, tandem locator apud se, Judicium meum de illo equo plane fefellit me. Siquidem hic peregrinus statim agnovit hunc inter omnes. Cum ille instaret tandem inquit, hic est venalis, sed fortasse deterreberis pretio. Pretium, inquit ille, non est magnum, si dignitas rei respondeat. Indica. Indicavit aliquanto plu-

should act a Part of this Play for me, well instructed and taught. He entering the House, calls upon the Jockey, he says that he had need of a very good Horse, and excellently capable of enduring Labour. The other shews him many, and commends every the worst Horse most. He does not commend him alone, which he had sold to me, because he thought him truly such, as I had commended him for. But the other presently asks whether he too was to be sold. The Jockey at first was silent, and commended others mightily. When he, the rest being approved of in some measure, always treated about that alone; at last the Jockey says to himself, my Judgment of that Horse plainly deceived me: Since this Stranger immediately knew him amongst them all. When he urged him, at last says he, he is to be sold, but perhaps you will be frightened with the Price. The Price, says he, is not great, if the Worth of the Thing answer. Set your Price. He set him at something more than I had set him at to

ris, quam indicaram
 ipsi, captans et hoc
 lucrum. Tandem con-
 venit de pretio: Satis
 magna arrha datur,
 nempe regalis aureus,
 ne qua suspicio simu-
 latae emptionis inci-
 deret. Emptor jubet
 pabulum dari equo.
 Sit se rediturum mox,
 et abducturum. Dat
 etiam drachmam sta-
 bulario. Ego, simul
 atque cognovi pactio-
 nem esse firmam, sic
 ut non posset rescindi,
 cedo rursus ad loca-
 torem armatus ocreis
 et calcaribus. Clamo
 anhelus, ille adest, ro-
 gat quid velim. Me-
 us equus adornetur il-
 lico, inquam, nam
 proficiscendum est e ve-
 stigio ob maxime se-
 riam rem. Atqui
 modo, inquit, manda-
 bas ut alerem tuum
 equum aliquot dies:
 Verum, inquam, sed
 negotium obiectum est
 præter expectationem,
 idque regium, quod
 patitur nullam dilati-
 onem. Hic ille, eli-
 ges ex omnibus quem
 voles; non potes ha-
 beretuum. Rogo quam-

him, catching also at this
 Gain. At length they a-
 greed about the Price: A
 good large earnest Penny is
 given, to wit, a Royal
 Crown, lest any Suspicion
 of a Counterfeit Purchase
 should happen. The Buy-
 er orders Hay to be gi-
 ven to the Horse. He
 says that he will return
 presently, and take him
 away. He gives also a
 Six-pence to the Hostler.
 I, as soon as I knew the
 Bargain was firm, so that
 it could not be broken, re-
 turn again to the Jockey,
 dress'd in my Boots and
 Spurs. I call out of Breath,
 he comes, asks me what I
 would have. Let my Horse
 be got ready presently, say
 I, for I must go immedi-
 ately upon a very serious
 Affair. But just now,
 quoth he, you ordered that
 I should keep your Horse
 some Days: True, say I,
 but Business is fallen in my
 Way besides my Expectati-
 on, and that the King's,
 which admits no Delay.
 Here he said, you may
 choose out of all, which
 you will, you cannot have
 your own. I ask, what
 for? Because, says he, he
 is sold. There pretending

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obrem ? Quoniam
inquit venditus est.
Ibi simulata magna
perturbatione, inquam,
Superi prohibeant quod
dicis. Hoc itinere ob-
jecto, non venderem
eum equum, etiamsi
quis numerat quadru-
plum. Incipio rix-
am, clamo me perdi-
tum. Tandem et ille
incaluit. Quid opus,
inquit, jurgiis ? Indi-
casti equum, ego ven-
didi, si numero preti-
um, habes nihil quod
agas mecum. Sunt
leges in hac urbe :
Non potes compellere
me ad exhibendum
equum. Cum clama-
sem diu, aut exhiberet
equum, aut empto-
rem ; tandem iratus
numerat pretium. E-
meram quindecim au-
reis, aestimaram vi-
ginti sex, ille aestima-
rat triginta duobus.
Cogitabat apud se ;
præstat facere hoc lu-
cri, quam reddere
equum. Abeo simi-
lis dolenti, ac vix
placatus pecunia data.
Ille rogat ut boni con-
sulam, se pensaturum
hoc incommodi in

a great Disturbance, I say,
God forbid what you say.
This Journey being fallen
out, I would not sell that
Horse, altho' any one would
pay me four Times the
Worth. I begin a scolding,
I cry out that I am un-
done. At length he too
grew hot. What need,
quoth he, of all this brawl-
ing ? You set a Price on
your Horse, I have sold
him, if I pay you your
Price, you have nothing
that you can do with me.
There are Laws in this
City : You cannot compel
me to produce the Horse.
After I had bawl'd a long
Time, either that he should
produce the Horse, or the
Buyer ; at length being
mad he pays me my Price.
I had bought him for
fifteen Crowns, I had va-
lued him at twenty six,
he had valued him at
thirty two. He thought
to himself, it is better to
make this Advantage,
than to return the Horse.
I go away like one grie-
ved, and scarce appeased
with the Money given
me. He begs that I would
take in good part, that he
would make amends for this
aliis

aliis rebus. Sic impossibile est impostori. Habet equum nullius pretii. Expectat ut qui dedit arrham, veniat numeratum pecuniam; at nemo venit, nec unquam venturus est.

Inconvenience in other Things. So I cheated the Cheater. He has a Horse of no Value. He expects that he who gave the earnest-penny, should come to pay his Money; but no body comes, nor ever will come.

A. Interim nunquam expostulavit tecum?

In the mean Time did he never expostulate with you?

B. Qua fronte, aut quo jure faceret id? Convenit quidem semel atque iterum. Conquestus est de fide emptoris. Verum ego expostulavi ultro cum homine, dicens illum dignum eo malo qui spoliavit me tali equo præpropera venditione. Hoc est crimentum bene collocatum, mea sententia, ut non possim inducere animum confiteri.

With what Forehead, or with what Right could he do it? He met me indeed once and again. He complain'd of the Honesty of the Buyer. But I expostulated of my own Accord with the Man, saying that he was worthy of that Misfortune, who had robbed me of such a Horse by too hasty selling of him. This is a Crime so well placed, in my Opinion, that I cannot bring my Mind to confess it.

A. Ego roscerem statuum mihi, si designassem aliquid tale.

I should demand a Statue for myself, if I had contrived any such Thing.

B. Nescio an loquaris ex animo: Tamen addis animum mihi, quo magis libeat facere fucum talibus.

I know not whether you speak from your Heart. Yet you give Encouragement to me, that I have the more Mind to put the Trick upon such Fellows.

I

Con-



Convivium Fabulosum.

Polymythus, Gelasinus, Eutrapelus, Astæus, Phylthlus, Philogelos, Euglotus, Lerochaes, Adolesches.

A. **U**T non decet bene institutam civitatem esse sine legibus ac principe, ita nec oportet convivium.

A S it does not become a well ordered State to be without Laws and a Prince, so neither does it become a Feast to be.

Ge. Istuc vero perplacet, ut unus respondeam nomine totius populi.

That indeed pleases us very well, that I alone may answer in the Name of the whole People.

Po. Heus puer, adfer huc talos, horum suffragiis regnum decernetur cuicumque Jupiter faverit. Euge! Jupiter favit Eutrapelo. Sortes non fuere cæcæ. Magis idoneus non poterat eligi, etiamsi puncta collec-

Soho Boy, bring hither the Dice, by their Votes the Kingdom shall be disposed of to whomsoever Jupiter shall favour. Well done! Jupiter has favoured Eutrapelus. The Lots were not blind. A more fit Man could not have been chosen, tho' the Votes

CONVIVIUM FABULOSUM. 93

<i>ta fuissent viritim per singulas tribus. Vulgo jactatur pro- verbium, non tam va- num, quam parum La- tinum, novus rex, no- vus lex.</i>	<i>had been taken Man by Man thro' every Tribe. There is commonly tossed about a Proverb, not so silly as it is bad Latin, a new King, a new Law.</i>
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<i>Eu. Quod sit felix faustumque huic con- vivio. Primum edi- co, ne quis preserto heic præter ridiculas fabulas. Cui deerit fabula multator drach- ma. Ea pecunia in- sumitor in vinum. At- que extempore confic- ta habentor in legiti- mis fabulis, modo pro- babile et decorum servetur. Si nulli de- erit fabula, duo pen- dunto pretium vini, quorum alter dixerit lupidissimam, alter fri- gidissimam fabulam. Convivator esto immu- nis a sumptu vini: Unus suppeditato sump- tum ciborum. Si quid controversiæ incide- rit, Gelasinus esto arbi- ter et judex hujus rei. Si vos sciveritis hæc rata sunt. Qui no- luerit parere legi, abito, tamen sic, ut sit</i>	<i>That which may be lucky and fortunate for this Feast. First I proclaim that no body produce any Thing here besides comical Stories. He that wants a Story, let him be fined Six-Pence. Let that Money be spent in Wine. And let Things invented extem- pore be reckoned amongst lawful Stories, provided Probability and Decency be kept to: If none shall want a Story, let those two pay the Charge of the Wine, whereof the one shall tell the prettiest, the other the dullest Story. Let the Master of the Feast be free from the Charge of the Wine: Let him alone bear the Charge of the Fistials. If any Dispute happen, let Gelasinus be the Decider and Judge of that Affair. If you con- firm these Things, let them be established. He that will not obey the Law,</i>
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94 CONVIVIUM FABULOSUM.

jus fasque redire possit let him go, yet so that it
tridie ad compositationem. may be lawful and allowable
 for him to return the Day
 after to the Club.

Ge. Volumus legem We will that the Law
latam a rege esse ratam made by our King be con-
nostris suffragiis, firmed by our Votes; but
sed unde circulus fabu- whence shall the Circle of
larum proficiscetur. Stories proceed?

Eut. Unde nisi a From whence but from
convivatore? the Entertainer?

As. Jureconsulti ne- The Lawyers deny it
gant esse legem quæ to be a Law which is not
non sit æqua. just.

Eu. Assentior. I assent to it.

As. At tua lex But your Law equals
æquat optimam fabu- the best Story to the worst.
lam pessime.

Eu. Ubi voluptas Where Pleasure is sought,
quæritur, ibi prome- there he deserves no less
retur non minus lau- Praise, who says very badly
dis, qui dicit pessime than he who says very well,
quam qui optime, velot as amongst Singers no Man
inter cantores nemo pleases, unless he that
voluptati est, nisi qui sings either notably well, or
cecinerit aut insigniter extraordinary ill. Do not
bene, aut egregie ma- more laugh upon bearing
le. Nonne plures ri- the Cuckow, than the
dent audito coccyge, Nightingale? Here Indiffe-
quam luscinia? Heic rence has no Praise.
mediocritas non habet
laudem.

As.

CONVIVIVM FABULOSUM. 95

As. At cur plec-
tuntur qui auferunt
laudem?

But why are they pu-
nished who get Praise?

Eut. Ne nimia feli-
citas provocet aliquam
Nemefin illis, si aufe-
rent et laudem et im-
munitatem simul.

Left excessive Happinefs
should provoke some Ne-
mesis against them, if they
should get both Praise and
Immunity together.

As. Per Bromium
Minos ipse nunquam
tulit æquiores legem.

By Bromius Minos him-
self never made a more
reasonable Law.

Phylyth. Feres nul-
lam legem de modo
bibendi?

Will you make no Law
concerning the Manner of
Drinking?

Eut. Re dispecta,
sequar exemplum Age-
silai regis Lacedæmo-
niorum.

The Thing being consi-
dered, I will follow the Ex-
ample of Agesilaus, King
of the Lacedæmonians.

Phylyth. Quid is
fecit?

What did he do?

E. Cum is quodam
tempore delectus esset
symposiarchus, arbi-
trio talorum; Archi-
triclano rogante quan-
tum vini juberet ap-
poni cuique, inquit,
si largior copia vini
parata est, dato cui-
que quantum popos-
cerit; si malignior,

When he on a certain
Time had been chosen Go-
vernor of a Feast at the
Pleasure of the Dice, the
Master of the House asking
how much Wine he ordered
to be serv'd up to every one,
he says, if a large Plenty
of Wine be provided,
give to every one as much
as he calls for; if a more
discri-

96 CONVIVIVM FABULOSUM.

distribuito omnibus ex æque. sparing divide to every one alike.

Phylyth. Quid sibi voluit ille Lacon cum diceret hæc? What meant that Lacedemonian when he said these Things?

Eut. Agebat hoc ut convivium neque esset semulentum, neque rursum querulum. He meant this that the Feast should neither be drunken, nor again querulous.

Phylyth. Qui sic? How so?

Eut. Quia sunt qui gaudent bibere largius, sunt qui gaudent parcius. Reperiuntur et abstemii, qualis Romulus dicitur fuisse. Itaque si vinum datur nulli nisi poscenti, primum nemo compellitur ad bibendum, et tamen desiderant nihil, quibus largior potatio est grata. Ita fit ut nemo sit tristis in convivio. Rursus si parcius copia vini distribuitur æquis portionibus in singulos, habent satis qui bibunt moderatius, neque potest quisquam obmurmurare in æqualitate; quando qui Because there are some who love to drink plentifully, there are who love to drink sparingly. There are likewise found abstemious People, such as Romulus is said to have been. Therefore if Wine is given to none but him that calls for it, first no-body is forced to drink, and yet they want nothing, to whom plentiful drinking is agreeable. So it comes about that no-body is sad in the Feast. Again, if a less Quantity of Wine is distributed in equal Shares to each, they have enough, that drink moderately, nor can any one murmur in Equality, since he that would have drunk hau-

CONVIVIVM FABULOSUM. 97

hausturus erat largius, plentifully, composes him-
componit se ad tem- self to Temperance with a
perantiam æquo ani- contented Mind. If this
mo. Si hoc exemplum example pleases you, I will
placet, utar, nam vo- use it, for we would have
lumus hoc esse fabulo- this to be a fabulous, not a
sum, non vinosum con- drunken Feast.
vivium.

Phlyth. Quid igitur bibebat Romulus? What then drunk Romulus?

Eu. Idem quod canes bibunt. The same that Dogs drink.

Phlyth. An non istud indignum rege? Is not that unworthy of a King?

Eu. Nihil magis No more than that Kings
quam quod reges spi- breathe in the Air common
rant aere communi with Dogs, but that there
cum canibus, nisi is that Difference; the King
quod illud interest, rex does not drink the same
non bibit eandem a- Water which the Dog
quam, quam canis bi- drunk, but the Dog draws
beret, sed canis haurit in the Air which the King
aerem quem rex effla- breathed out. And again
vit. Et vicissim rex the King draws in the Air
haurit aerem quem ca- which the Dog breathed
nis efflavit. Alexander out. Alexander the Great
ille Magnus tulisset plus had got more Glory, if he
gloriæ, si bibisset cum had drunk with the Dogs.
canibus. Nam nihil For nothing is worse for a
pejus regi qui vigilat King, who watches over so
tot millibus hominum, many thousand Men, than
quam violentia. Cæ- Drunkenness. But that Ro-
terum Romulum fuisse mulus was abstemious, an
abstemium, apotheg- Apothegm spoke by him
ma

98 CONVIVIVM FABULOSUM.

ma dictum ab illo non
infestiviter declarat.
Etenim cum quidam
videns illum abstinere
a vino dixisset, vinum
futurum vile, si omnes
biberent quemadmo-
dum ille; Imo, inquit,
tum arbitror fore ca-
rissimum, si omnes bi-
berent vinum quem-
admodum ego, nam
bibis quantum lubet.

Ge. Utinam noster
Joannes Botzemus Ca-
nonicus Constantinensis
adesset heic. Nam et
is est non minus abste-
mijus quam dicitur, a-
lioqui comis et festivus
conviva.

Po. Age, si potes-
tis, non dicam, forbere
et flare simul, quod
Plautus ait esse diffici-
le; sed edere et audire,
quod est perspicile;
auspicabor munus fa-
bulandi bonis avibus.
Si fabula erit parum
lepida, scitote Bala-
wam esse. Opinor no-
men Macci auditum
aliquot vestrum.

Ge. Non est ita
dix quod perit.

not unwittingly declares.
For when one seeing him
abstain from Wine, had
said, that Wine would be
cheap, if all should drink
as he; Nay, says he, then
I think it would be very
dear, if all should drink
Wine as I do, for I drink as
much as I have a Mind.

I wish our John Bot-
zem, Canon of Constance,
was here. For he too is
no less abstemious than he is
said to be; otherwise a
courteous and pleasant Com-
panion.

Come, if you can, I will
not say, sup and blow at
the same Time, which Plau-
tus says is difficult, but eat
and hear, which is very ea-
sy; I will begin the Busi-
ness of telling Stories with
good Luck. If the Story be
not a pretty one, know it
is a Dutch one. I suppose
the Name of Maccus has
been heard by some of you.

It is not so long since he
died.

Po. Cum

CONVIVIUM FABULOSUM. 99

Po. Cum is venisset in civitatem quæ dicitur Leydis, ac novus hospes vellet innotescere quopiam joco (nam is erat homini mos) ingressus est officinam calcearii, salutatur. Ille cupiens extrudere suas merces, rogat nunquid vellet. Maccus coniciens oculos in ocreas pensiles ibi, calcearius rogat num vellet ocreas. Maccus annuente, quærit aptas tibiis illius, protulit inventas alacriter, et ut solent, inducit illi. Ubi Maccus jam esset eleganter ocreatus, quam belle, inquit, par calceorum duplicatis soleis congrueret his ocreis. Rogatus an vellet et calceos, annuit. Reperti sunt et additi pedibus. Maccus laudabat ocreas, laudabat calceos. Calcearius gaudens tacite succinebat illi laudanti, sperans æquius pretium, posteaquam merx placeret emptori tantopere. Et jam nonnulla familiaritas erat con-

When he was come into a City which is called Leyden, and being a new Guest, had a Mind to become known by some Jest, (for that was the Man's Way) he entered the Shop of a Shoemaker, salutes him. He desiring to put off his Ware, asks if he would have any Thing. Maccus casting his Eyes upon Leather Stockings that hung there, the Shoemaker asks him if he would have Leather Stockings. Maccus agreeing to it, he seeks some fit for his Legs, he produced them when found cheaply, and, as they use to do, draws them on for him. When Maccus now was handsomely fitted with Leather Stockings, how well, quoth he, would a Pair of Shoes with double Soles agree with these Leather Stockings. Being asked whether he would have Shoes too, he agrees to it. They were found, and put upon his Feet, Maccus commended the Stockings, commended the Shoes. The Shoemaker rejoicing silently, agreed with him commending them, hoping for a better Price, tracta

100 CONVIVIVM FABULOSUM.

tracta. *Heic Maccus inquit, dic mihi bona fide, nunquamne usu venit tibi, ut quem armasses sic pereis et calcis ad cursum, quemadmodum nunc armasti me, abierit non numerato pretio? Nunquam, ait ille. Atqui si forte, inquit, veniat usu, quid tu faceres tum? Consequeretur, inquit Calcearius. Tum Maccus inquit, dicis ista serio an joco? Plane loquor serio, inquit alter, et facerem serio. Expectar, ait Maccus; en praecurro pro calcis, tu sequere cursu; simulque tum dicto coniecit se in pedes. Calcearius consecutus est a vestigio quantum poterat, clamitans, tenete furem, tenete furem. Cum cives proflissent ex aedibus undique ad hanc vocem, Maccus cohibuit illos hoc commento, ne quis injiceret manum. Inquit ridens ac placido vultu, ne quis remoretur nostrum cursum: Cert-*

seeing the Ware pleased the Buyer so much. And now some Familiarity was contracted. Here Maccus says, tell me in good Faith, did it never happen to you, that one whom you had furnished thus with Leather Stockings and Shoes for a Race, at now you have furnished me, went off without paying the Price? Never, says he. But if by chance, says he, it should happen, what would you do then? I would follow him, says the Shoemaker. Then Maccus says, do you say that in Earnest, or in Jest? Truly I speak in Earnest, says the other, and would do in Earnest. I will try, says Maccus; so I run before for the Shoes, do you follow running; and together with this Saying, he threw himself upon his Feet. The Shoemaker followed him forthwith, as fast as he could, bawling, Stop the Thief, stop the Thief. When the Citizens ran out of their Houses on all Sides at this Cry, Maccus hindered them by this Contrivance, that no body should lay Hands on him. He says, smiling and with a pleasant Countenance, let no body stop our tamen

CONVIVIUM FABULOSUM. 101

tamen est de cupa ce-
revise. Itaque jam
omnes praebebant se
spectatores certaminis:
Nam suspicabantur cal-
cearium fingere eum
clamorem dolo, ut hac
occasione ante verte-
ret. Tandem calceari-
us victus cursu rediit
domum sudans et anhe-
lus. Maccus tulit Bra-
beum.

running, the Race is for a
Tankard of Ale. Where-
fore now all became Specta-
tors of the Race; for they
suspected that the Shoema-
ker pretended that Cry out
of Roguery, that by that
Means he might get before
him. At last the Shoemaker
being beat in the Race, re-
turned Home sweating and
out of Breath. Maccus got
the Prize.

Ge. Iste Maccus
quidem effugit calce-
arium, at non effugit
furem.

That Maccus indeed
escaped the Shoemaker,
but he did not escape the
Thief.

Po. Quamobrem?

What for?

Ge. Quia ferebat
furem secum.

Because he carried the
Thief with him.

Po. Forte pecunia
non erat ad manum,
quam postea resolvit.

Perhaps Money was not
at hand, which afterwards
he payed.

Ge. Verum erat
actio furti.

But there was an Action
of Theft.

Po. Ea quidem in-
tentata est post, sed
jam Maccus innotuerat
aliquot magistratibus.

That indeed was brought
afterwards, but now Mac-
cus was become acquainted
with some Magistrates.

Ge. Quid attulit
Maccus?

What did Maccus plead?

Po. Quid

102 CONVIVIUM FABULOSUM.

Po. Quid attulit, *rogas*, in causa tam vincibili? *Aktor* magis periclitatus est quam reus.

What did he plead, *do you ask*, in a Cause so easy to be carried? *The Prosecutor* was more in Danger than the Person indicted.

Ge. Qui sic?

How so?

Po. Quia gravabat illum *actio* calumniae, et intendebat *Rhemiam* legem, quae dicitur, ut qui intenderit crimen quod non possit probare, ferat *pœnam* quam reus laturus erat, si fuisset convictus. Negabat se contrectasse *alienam rem* invito domino, sed deferente *ultero*, nec ullam mentionem *pretii* intercessisse; se provocasse *calcearium* ad certamen *cursum*: Illum accepisse conditionem, nec habere quod queratur, cum esset superatus *cursum*.

Because he loaded him with an *Action* of Slander, and urged the *Rhemian Law*, which orders that he who brings a Charge which he cannot prove, shall suffer the Punishment, which the Person indicted should have suffered, if he had been Convict. He denied that he meddled with the other's *Ware* against the Will of the Owner, but on his giving it of his own accord, and that no Mention of *Price* had passed betwixt them; that he had challenged the Shoemaker to the running of a Race; that he had accepted the Proposal, and had nothing that he could complain of, seeing he was beat in the Race.

Ge. Hæc actio non multum abest ab umbra asini. Quid tandem?

This Action is not much short of the Shadow of the Ass. What came of it at last?

Po. Ubi

CONVIVIUM FABULOSUM. 103

Po. Ubi risum est
fatis, quidam e judi-
cibus vocavit Mac-
cum ad cœnam, et
numeravit calceario
pretium. Quiddam
simile accidit Daven-
triæ me puero. Er-
rat illud tempus, quo
piscatores regnant, la-
mii frigent. Quidam
astabat ad fenestram
fructuariæ, vehemen-
ter obesæ sæminæ,
oculis intentis in ea
quæ posita erant ve-
num. Illa invitabat
hominem ex more,
si quid vellet. Et
cum videret intentum
ficis, vis ficos? ait,
sunt perquam elegan-
tes. Cum ille annui-
set, rogat quot libras
vellet. Vis, inquit,
quinque libras? An-
nuenti effudit tantum
ficorum in gremium.
Dum illa reponit lan-
ces, ille subducit se,
non cursu, sed pla-
cide. Ubi prodisset
acceptura pecuniam,
vidit emptorem ab-
ire: Insiquitur ma-
jore voce quam cur-
su. Ille dissimulans,
pergit quo cœperat ire.

When they had laughed
sufficiently, one of the
Judges invited Maccus to
Supper, and paid the Shoe-
maker his Price. Something
like this happen'd at Daven-
try, when I was a Boy.
It was that Time, when the
Fishermen reign, the Butchers
starve. A certain Fellow
stood at the Window of a
Fruit-Seller, a very fat Wo-
man, with his Eyes intent
upon those Things which
were exposed to Sale. She
invited the Man according
to Custom, if he would have
any Thing. And when she
saw him intent upon the
Figs, will you have any Figs?
says she, they are very fine
ones. When he agreed to
it, she asks him, how many
Pounds he would have.
Will you have, says she,
five Pounds? On his agree-
ing to it, she poured so ma-
ny Figs into his Bosom.
Whilst she lays by the
Scales, he withdraws, not
running, but easily. When
she came out to receive her
Money, she saw her Chapman
was going off: She follows
with a greater Noise than
Pace. He taking no Notice,
goes on whither he had be-
gun to go. At last many

104 CONVIVIUM FABULOSUM.

Tandem multis concurrentibus ad vocem foeminae, restitit. Ibi causa agitur in corona populi: Risus exoritur; emptor negabat se emisse sed accepisse quod fuisset delatum ultro; si vellet experiri coram iudicibus, se compariturum.

People coming together at the Clamour of the Woman, he stood. There the Cause is tried in a Ring of the People. A Laughter is set up; the Chapman denied that he bought them, but that he received what had been given on her own Accord; if she would try it before the Justices, he would appear.

Ge. Age, narrabo fabulam non admodum dissimilem tuæ, nec fortasse inferiorem, nisi quod hæc non habeat auctorem perinde celebrem atque est Maccus. Pythagoras dividebat totum mercatum in tria hominum genera, quorum alii prodissent ut venderent, alii ut emerent: Aiebat hoc utrumque genus esse sollicitum, ac proinde non felix: Alios non venire in forum ob aliud, quam ut spectent quid proferatur illic, aut quid agatur: Hos solos esse felices, quod vacui curis, fruere gratuita voluptate. Atque ad hunc modum

Well, I will tell a Story not much unlike your's, nor perhaps inferior, but that this hath not an Author so famous as Maccus is. Pythagoras divided the whole Market into three Kinds of Men, whereof some go that they may sell, others to buy: He said that both these Kinds were concern'd, and therefore not happy: That others did not come into the Market for any Thing else than that they may see what is produced there, or what is done: That these alone were happy, because being free from Cares, they enjoyed a gratuitous Pleasure. And after this Manner he said a Philosopher was in this World, as they were in the Market. But in our Markets, a fourth
dicebat

CONVIVIVM FABULOSUM. 105

*dicbat Philosophum
versari in hoc mundo,
quemadmodum illi ver-
sarentur in mercatu.
Verum in nostris empo-
riis quartum genus ho-
minum solet obambu-
lare, qui nec emunt nec
vindunt, nec contem-
plantur otiose, sed ob-
servant sollicite si pos-
sint involare quid. At-
que quidam reperiun-
tur mire dextri in hoc
genere; dicas natos
Mercuriosavente. Con-
vivator dedit fabulam
cum coronide, egodabo
cum proæmio. Nunc
accipite quod nuper
accidit Antwerpiz.
Quidam sacrificus re-
ceperat illic mediocrem
summam pecuniæ, sed
argenteæ. Quidam im-
postor animadverterat
id. Adiit sacrificum,
qui gestabat crumenam
surgidum nummis in
zona; salutat civiliter,
narrat sibi datum ne-
gotium a suis, ut mir-
caretur novum sacrum
pallium parocho sui vi-
ci, quæ est summa ve-
stis sacerdoti peragenti
divinam rem. Rogat ut
commodaret sibi tan-*

*Kind of Men uses to walk
about, who neither buy
nor sell, nor look about
them idly, but watch
carefully if they can sharp
any Thing. And some are
found wonderfully dex-
trous in this Kind; you
would say that they were
born under the Favour of
Mercury. The Master of
the Feast has given a Story
with a Conclusion, I will
give you one with a Preface.
Now hear what lately
happened at Antwerp. A
certain Priest had recei-
ved there a moderate Sum
of Money, but in Silver. A
certain Cheat had observed
it. He went to the Priest,
who carried the Purse
stuffed with Money in his
Belt; he salutes him ci-
villy; he tells him that
he was employed by his
Neighbours to buy a new
Surplice for the Parson of
their Town, which is the
upper Garment of the Priest
performing Divine Ser-
vice. He asks him that
he would lend him a
little of his Help, that
he would go with him
to those who sell such
Gowns; that he might
take it bigger or less by the
K 2*

tillum

106 CONVIVIUM FABULOSUM.

tillum operæ, ut iret secum ad eos, qui vendunt ejusmodi pallia; quo fumeret majus aut minus ex modo illius corporis, nam ipsius staturam videri sibi congruere vehementer cum magnitudine parochi. Cum hoc videretur leve officium, sacrificus facile pollicitus est. *Adjunt ædes cujusdam. Pallium prolatum est. Sacrificus induit. Venditor affirmat mire congruere. Cum impostor contemplatus esset sacrificum nunc a fronte, nunc a tergo, causatus est brevius a fronte quam esset par. Ibi venditor, ne contractus non procederet, negat id esse vitium pallii, sed turgidam crumenam efflere, ut brevitatem offenderit ea parte. Quid multa? Sacrificus deponit crumenam. Contemplantur denuo. Ibi impostor, sacrifico averso, arripit crumenam, ac conjicit se in pedes. Sacerdos insequitur cursu ut erat pallia-*

Measure of his Body, for his Stature seemed to him to agree mightily with the Bigness of the Parson. And as this seemed a slight Service, the Priest easily promised. They go to the House of a certain Man. The Garment was produced. The Priest puts it on. The Seller affirms that it fitted wonderfully. When the Cheat had viewed the Priest one while before, another behind, he pretended that it was shorter before than was fit. There the Seller, lest the Bargain should not go forward, denies that to be the Fault of the Garment, but that the full Purse was the Occasion, that the Shortness offended on that Side. What needs many Words? The Priest lays down the Purse. They view him again. There the Cheat, the Priest being turn'd from him, whips up the Purse, and throws himself upon his Feet. The Priest follows him running as he was with the Surplice on, and the Seller the Priest. The Parson cries out, stop
tus,

CONVIVIVM FABULOSUM. 107

tus, et venditor sacrificum. Sacrificus clamat tenete furem, venditor clamat tenete sacrificum, impostor clamat cohibete furem sacrificum; et creditum est, cum viderent eum currere sic ornatum in publico; itaque dum alter est in mora alteri, impostor effugit.

the Thief; the Seller cries out stop the Parson; the Cheat cries out stop the mad Priest; and it was believed, when they saw him run so dress'd in the Streets; wherefore whilst one is a Hinderance to the other, the Cheat got away.

Eu. Dignus qui pereat non simplici suspendio.

Worthy to perish not by a single Hanging.

Ge. Nisi jam pendet.

Unless he be hanged already.

Eu. Utinam non solus, sed una cum illo, qui favent talibus potentis in perniciem reipublicae.

I wish not be alone, but together with him they who favour such Monsters to the Ruin of the Commonwealth.

Ge. Non favent gratis. Est catena, quæ demissa in terras pertinet ad Jovem.

They do not favour them for nothing. - There is a Chain, which being let down upon the Earth reaches to Jupiter.

Eu. Redeundum ad fabulas.

We must return to our Stories.

As. Ordo redit ad te, si fas est cogere regem in ordinem.

The Turn is come to you, if it be lawful to force a King to Order.

Eu. Non cogar, imo
veniam volens in or-
dinem, alioqui essem
tyrannus, non rex, si
recusem leges quas
præscribo aliis.

As. Veruntamen
aiunt principem esse
supra leges.

Eu. Istuc non est
omnino falso dictum,
si accipias principem
illum summum, quem
sum vocabant Cæsa-
rem. Deinde si sic
accipias superiorem le-
gibus, quod alii coacti
servant utcunque, il-
lum præstare multo
cumulatius suapte spon-
te. Nam quod ani-
mus est corpori, hoc
est bonus princeps
reipublicæ. Sed quid
opus erat addere bonus,
quum malus princeps
non est princeps;
quemadmodum impu-
rus spiritus qui inva-
sit corpus hominis,
non est animus. Sed
ad fabulam, et ar-
bitror convenire, ut
rex adferam fabulam
regiam. Ludovicus

I will not be forced, nay
I will come willingly into
Order, otherwise I should
be a Tyrant, not a King, if
I should refuse the Laws
which I prescribe to others.

Nevertheless they say a
Prince is above the Laws.

That is not altogether
falsely said, if you mean
by a Prince that great
one, which then they called
Cæsar. And then if you
so understand superior to
the Laws, that others being
forced keep them in some
Measure, that he observes
them much more fully of
his own Accord. For what
the Soul is to the Body,
that is a good Prince to the
Commonwealth. But what
Need was there to add
good, since a bad Prince
is not a Prince; as an
impure Spirit, that has sit-
ted the Body of a Man,
is not the Soul. But to
the Story; and I think it
is fit, that I being a King,
should bring a Story of a
King. Lewis King of
France, the Eleventh of
that Name, when Affairs
rex

CONVIVIUM FABULOSUM. 109

rex Galliarum, undecimus ejus nominis, cum, rebus turbatis domi, peregrinaretur apud Burgundiones, occasione venationis nactus est familiaritatem cum quodam Conone, rustico homine, sed simplicis ac sinceri animi. Nam monarchæ delectantur hominibus hoc genus. Rex diverterat frequenter ad hujus ædes ex venatu, et ut nonnunquam magni principes delectantur plebeiis rebus, vescebatur rapis apud eum cum magna voluptate. Mox ubi Ludovicus restitutus jam potiretur rerum apud Gallos; uxor submouit Cononem, ut commonefaceret regem veteris hospitii, et adferret illi aliquot insignes rapas dono. Conon tergiversatus est, se lusurum operam; principes enim non meminisse talium officiorum. Sed uxor vicit: Conon deligit aliquot insignes rapas, accingitur itineri. Ve-

being in Disorder at home, he sojourned among the Burgundians, on occasion of Hunting, got Acquaintance with one Conon, a Country Fellow, but of an honest and sincere Mind; for Monarchs are delighted with Men of this Sort. The King turned frequently to his House after Hunting; and as sometimes great Princes are pleased with common Things, he eat Turnips with him with great Pleasure. Soon after when Lewis being restored, now enjoyed the Kingdom amongst the French; the Wife advised Conon, that he should put the King in Mind of his old Entertainment, and should carry him some fine Turnips as a Present. Conon declined it, saying that he should lose his Labour, for Princes did not remember such Services. But the Wife prevailed. Conon chooses out some fine Turnips, prepares for his Journey. But he being tempted with the Allurement of the Food, by little and little devoured them all, one only a very great one excepted. When Conon

rum

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rum ipse captus ille-
cebra cibi, paulatim
devoravit omnes, una
duntaxat insigniter
magna excepta. Ubi
Conon prorepisset in
aulam, qua rex erat
iturus, statim agnitus
est a rege, et ac-
cerfitus. Ille detulit
munus cum magna
alacritate, rex accepit
cum majore alacri-
tate, mandans cui-
dam e proximis, ut
reponeretur diligen-
ter inter ea quæ ha-
beret charissima. Ju-
bet Cononem prande-
re secum; a prandio
egit gratias Cononi,
et iussit mille corona-
tos numerari pro ra-
pa illi cupienti repe-
sere suum rus. Cum
fama hujus rei, ut sit,
pervagata esset per
omne regis famuli-
tium, quidam ex au-
licis dedit regi non in-
elegantem equum do-
no. Rex intelligens
illum provocatum be-
nignitate quam præ-
stiterat Cononi, capta-
re prædam, accepit
munus vultu majorem
in modum alacri, et

had crept into the Hall,
where the King was to
pass, he was presently
known by the King, and
sent for. He offered his
Present with great Chear-
fulness; the King received
it with greater Chearful-
ness; ordering one of those
next him, that it should be
laid up diligently amongst
those Things which he
counted most dear. He
orders Conon to dine with
him; after Dinner he gave
Thanks to Conon; and
ordered a thousand Crowns
to be paid for his Turnip
to him desiring to return to
his own Country. When
the Fame of this Thing, as
it happens, had gone thro'
all the King's Servants, one
of the Courtiers gave the
King no unhandsome Horse
as a Present. The King
understanding that he being
encouraged by the Kindness
which he had shewn to Co-
non, catch'd at a Prize, re-
ceiv'd the Present with a
Countenance more than or-
dinarily chearful; and ha-
ving called together his
Nobles, he began to consult
with what Present he
should make a Return for
so fine and so valuable a

con-

CONVIVIVM FABULOSUM. III

convocatis primoribus, cœpit consultare quo munere pensaret tam bellum tamque pretiosum equum. Interim qui donarat equum, concepit optimas spes animo, cogitans sic, si sic pensavit rapam donatam a rustico, quanto munificentius pensaturus est talem equum oblatum ab aulico. Cum alius responderet aliud regi consultanti veluti de magna re, et captator lætatus esset diu vana spe, tandem rex inquit, venit mihi in mentem quod donem illi, et quoniam ex proceribus accersito, dixit in aurem, ut adferret id quod reperiret in cubiculo (simulque designat locum) obvolutum diligenter serico. Rapa adfertur. Rex donat eam sua manu aulico, ut erat obvoluta, addens, equum videri sibi bene pensatum cimelio quod constitisset sibi mille coronatis. Aulicus digressus dum tollit lin-

Horse. In the mean time he who had given the Horse, conceived rich Hopes in his Mind, thinking thus, if he made such a Return for a Turnip presented by a Country Fellow, how much more generously will he make a Return for such a Horse given him by a Courtier. When one answered one Thing, another another to the King, consulting as about a grand Affair, and this catching Fellow had been sed a long Time with vain Hopes, at last the King says, it comes into my Mind what I should give him, and one of the Nobles being called to him, he whispered in his Ear, that he should bring that which he should find in his Bed-Chamber, (and at the same Time he describes the Place) wrapped up diligently in Silk. The Turnip is brought. The King gives it with his own Hand to the Courtier, as it was wrapped up, adding, that the Horse seemed to him well paid for with a precious Thing which had cost him a thousand Crowns. The Courtier going away, whilst he takes off the

tum

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teum, reperit pro thesauro non carbones, ut aiunt, sed rapam jam subaridam. Ita ille captator captus risui fuit omnibus.

Cloth, finds for a Treasure, not Coals, as they say, but a Turnip now dry. Thus that catching Fellow being catch'd, was a Laughing Stock of every body.

A. Jam si permit-
tis, rex, ut plebeius
loquar regalia, refe-
ram quod ex tua fa-
bula venit in men-
tem de eodem Ludo-
vico. Nam ut ansa
trahit ansam, ita fa-
bula fabulam. Cum
quidam famulus vi-
disset pediculum re-
pentem in regia veste,
flexis genibus, et ma-
nu sublata, significat
se velle præstare nescio
quid officii. Ludovi-
co præbente se, sus-
tulit pediculum, et ab-
jecit clam. Rege ro-
gante quid esset, ju-
duit fateri. Cum rex
instarat, fassus est fu-
isse pediculum. Est
lætum omen, inquit,
declaret enim me esse
hominem, quod hoc
genus vermiculorum
infectet hominem pe-
culiariter, præsertim
in adolescentia, jus-
sitque quadraginta co-

Now if you permit me,
O King, that I being a Com-
moner, should speak of Things
belonging to Kings, I will
relate what upon your
Story comes into my Mind
of the same Lewis. For as a
Link of a Chain draws a
Link, so does a Story a Sto-
ry. When a certain Servant
had seen a Louse creeping
upon the King's Coat, on his
bended Knees, and with
his Hand held up, he signi-
fies that he would perform
some Office or other. Lewis
offering himself, he took off
the Louse, and threw it
away privately. The King
asking what it was, he was
ashamed to confess. When
the King urged him, he
confessed that it was a
Louse. It is a joyful O-
men, quoth he, for it de-
clares that I am a Man, be-
cause this Kind of Vermin
does infect Man peculiarly,
especially in his Youth, and
he ordered forty Crowns to
be paid him for his Ser-
renatos

CONVIVIUM FABULOSUM. 113

ronatos numerari pro officio. Post aliquam- multos dies, alter quidam, qui viderat tam humile officium cessisse feliciter illi, nec animadvertens plurimum interesse facias quid ex animo an arte, aggressus est regem simili gestu, ac rursus illo præbente se, simulabat se tollere quiddam e regia veste, quod mox abjiceret. Cum rex urgeret tergiversantem, ut diceret quid esset, pudore mire simulato, tandem respondit esse publicem. Rex intellecto furo, quid, inquit, an tu facies me canem? Jussit hominem tolli ac quadraginta plagas infligi pro quadraginta coronatis captatis.

Phylyth. Non est tutum, ut audio, ludere cum regibus facetiis; quemadmodum enim leones præbent se nonnunquam placide fricanti, iidem, ubi lubitum est, sunt leones, et collusor jacet. Ita

vice. After a good many Days some other, who had observed that so mean a Service had fallen out luckily for him, and not minding that there is a great deal of Difference whether you do a Thing from the Heart, or by Art, accosted the King with the like Gesture, and again he offering himself, he pretended that he took something from the King's Coat, which presently he threw away. When the King urged him declining to tell what it was, Shame being wonderfully counterfeited, at length he answered that it was a Flea. The King having understood the Roguery, what, quoth he, will you make me a Dog? He ordered the Fellow to be taken away, and forty Stripes to be given him for the forty Crowns he caught at.

It is not safe, as I hear, to play with Kings in Waggersy; for as Lions offer themselves sometimes quietly to one that rubs them, the same, when they please, are Lions, and their Play-fellow lies dead. In like Manner Kings
dem

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dem reges favent. Sed adferam fabulam non dissimilem tuæ fabulæ, ne recedamus interim a Ludovico, cui erat pro delectamento salutare hiantes corvos. Acceperat dono alicunde decem millia coronatorum. Quoties autem nova pecunia obtigit principibus, omnes officarii venantur, et captant aliquam partem prædæ. Id non fugiebat Ludovicum. Cum igitur ea pecunia exprompta esset in mensa, quo magis invitaret spem omnium, sic locutus est circumstantibus. Quid, an non videor vobis opulentus rex? Ubi collocabimus tantam vim pecuniæ? Est donatitia, convenit donari vicissim. Ubi nunc sunt amici, quibus debeo pro suis officiis in me? Adfint nunc priusquam hic thesaurus effluat. Ad hanc vocem permulti accurrere, nemo non sperabat aliquid sibi. Cum rex vidisset aliquem inbiantem maxi-

savour. But I will bring a Story not unlike your Story, that we may not depart in the mean time from Lewis, to whom it was a Diversion to deceive gaping Crows. He had received as a Present from somebody ten thousand Crowns. But as often as new Money has come in to Princes, all the Officers hunt for it, and endeavour to catch some Part of the Prize. That did not 'scape Lewis. When therefore that Money had been drawn out upon the Table, that he might raise the more the Hope of all, thus he spoke to them standing about him. What, do not I seem to you a rich King? Where shall we dispose of so great a Quantity of Money? It is given, it is fit it be given again. Where now are my Friends, to whom I am indebted for their Services to me? Let them come now, before this Treasure be gone. Upon this Saying a great many came in, every body hoped me,

CONVIVIUM FABULOSUM. 115

me, et jam devorantem pecuniam oculis, conversus ad eum, inquit, amice, quid tu narras? Ille commemorabat, se aluisse regios falcones diu summa fide, nec sine gravibus impendiis. Alius adferebat aliud; quisque exaggerabat suum officium verbis, quantum poterat. Rex audiebat omnes benigne, et comprobabat orationem singulorum. Hæc consultatio dilata est in longum tempus, quò torqueret omnes diutius spe metuque. Primus Cancellarius assabat inter eos: Nam jusserat et hunc acciri. Is prudentior cæteris, non prædicabat sua officia, sed agebat spectatorem fabulæ. Tandem rex conversus ad hunc inquit, quid narrat meus Cancellarius? Ille solus petiit nihil, nec prædicat sua officia. Ego, inquit Cancellarius, accepi plus a regia be-

came in, every body hoped for something to himself. When the King saw one gaping at it very much, and now devouring the Money with his Eyes, being turn'd to him, he says, Friend, what do you say? He said, that he had maintained the King's Hawks a long time with great Faithfulness, and not without great Charges. Another alledged another thing; every Man magnified his Office by Words as much as he could. The King heard all kindly, and approved of the Speech of every one. This Consultation was continued for a long Time, that he might torment them all the longer with Hope and Fear. The first Chancellor stood amongst them; for he had ordered him also to be called. He more prudent than the rest, did not extol his Services, but acted the Spectator of the Play. At last the King being turned to him, says, what says my Chancellor? He alone asks for nothing, nor does he extol his Services. I, says the Chancellor, have received more from the Royal Bounty, than
L
mignitate,

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nigritate, quam promeruerim; nec sum magis sollicitus de ulla re, quam ut respondeam regis munificentie in me, tantum abest ut velim flagitare plura. Tum rex inquit, unus igitur omnium non eges pecunia? Tua benignitas, inquit alter, jam præstitit ne egerem. Ibi rex versus ad alios inquit, nunc ego sum magnificentissimus omnium regum, qui habeam tam opulentum Cancellarium. Hic spes accensa est magis omnibus, futurum ut pecunia distribueretur cæteris, quandoquidem ille ambiebat nihil. Ubi rex lussisset ad hunc modum satis diu, coegit Cancellarium, ut auferret totam eam summam domum. Moxq; versus ad cæteros jam mæstos, vobis erit expectanda, inquit, alia occasio.

Phil. Fortasse videbitur frigidius, quod sum narraturus: Proinde deprecor suspicionem mali doli su-

I have deserved; nor am I more concern'd about any thing, than that I may answer the Royal Bounty towards me, so far am I from desiring to ask more. Then the King says, do you alone therefore of all not want Money? Your Bounty, says the other, has already secured me from wanting. There the King being turned to the others, says, truly I am the most magnificent of all Kings, who have so rich a Chancellor. Here Hope was kindled more in all, that it would come to pass, that the Money would be distributed to the rest, seeing he desired nothing. When the King had played in this Manner long enough, he forced the Chancellor to take all that Sum home. And by and by being turn'd to the rest now sad, you must wait, says he, another Occasion.

Perhaps it will appear flat, which I am going to tell; wherefore I bar the Suspicion of evil Deceit, or Roguery, that I may not cive;

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cive; ne videar ambisse immunitatem de industria. Quidam adit eundem Ludovicum, petens ut juberet munus, quod forte vacabat in eo pago, in quo habitabat, transferri in ipsam. Rex, audita petitione, respondit expedite, efficias nihil. Petitor etiam mox actis gratias regi diffudit. Rex colligens ex ipsa fronte, esse hominem non omnino sinistri ingenii, suspicansque illum non intellexisse quod respondisset, jubet eum revocari. Redit. Tum rex inquit, intellexeras quid responderim tibi? Intellexi. Quid igitur dixi? Me esse facturum nihil. Cur igitur agebas gratias? Quoniam, inquit, est quod agam domi: proinde persecuturus eam ancipitem spem hic, meo magno incommodo: Nunc interpretor beneficium, negasse beneficium cito, neque lucratum quicquid eram perditum.

seem to have sought Immunity on purpose. A certain Man went to the same Lewis, desiring that he would order an Office, which by chance was vacant in that District, in which he lived, to be conferred upon him. The King, having heard his Petition, answered readily, you will do nothing. The Petitioner likewise presently having given Thanks to the King, departed. The King gathering from his very Look, that he was a Man by no means of dull Parts, and suspecting that he did not understand what he had answered him, orders him to be called back. He returns. Then the King says, did you understand what I answered you? I did understand. What then did I say? That I should effect nothing. Why therefore did you give Thanks? Because, says he, I have something to do at Home, and therefore I should have pursued doubtful Hopes here to my great Loss: Now I construe it as a Kindness to deny the Kindness quickly, and that I have gained whatsoever I should have lost, if I had been seduced by

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turus, si lactatus fuisset *vana spe*. Ex eo responso rex conjectans minime signem hominem, ubi percunctatus esset pauca, habebis, inquit, quod petis, quo agas mihi gratias bis: Simulque versus ad officarios, expediantur diplomata huc, inquit, sine mora, ne hæreat hic diu suo damno.

Eu. Non deest quod referam de Ludovico, sed malo de nostro Maximiliano. Qui, ut nequaquam solitus est desodere pecuniam, ita erat clementissimus in eos qui decoxerant, modo commendarentur titulo nobilitatis. Cum vellet ospitulari cuidam juveni ex hoc genere hominum, mandavit illi legationem, ut peteret centum millia florenorum a quadam civitate nescio quo titulo. Titulus autem erat talis, ut si quid impetratum esset dexteritate legati posset duci pro lucro. Le-

vain Hopes. By that Answer the King guessing him to be no dull Man, when he had asked him a few things, you shall have, quoth he, what you desire, that you may give me Thanks twice: And at the same Time turning to the Officers, let the Patents be made ready for him, saith he, without Delay, that he may not stay here long to his Loss.

I want not something to relate of Lewis, but I had rather tell of our Maximilian. Who, as he used not to bury his Money, so he was very merciful to those who had spent their Estate, so they were recommended by a Title of Nobility. Being desirous to help a certain young Man of this Sort of Men, he committed to him a Deputation, that he should demand a hundred thousand Florins from a certain City upon I know not what Title. But the Title was such, that if any thing was obtained by the Dexterity of the Deputy, it might be reckoned as clear Gain. The Deputy got fifty thousand, he

gatus

CONVIVIVM FABULOSUM. 119

gatus extorsit quinquaginta millia, reddidit Cæsari triginta. Cæsar latus insperata præda dimisit hominem, inquirens nihil præterea. Interea quæsitores et rationales ofsecerant plus acceptum fuisse quam exhibitum: Interpellant Cæsarem, ut accerseret hominem. Accitus est, venit illico. Tum Maximilianus inquit, audio te accepisse quinquaginta millia. Fassus est. Exhibuisti non nisi triginta. Fassus est et hoc. Reddenda est ratio, inquit. Promisit se facturum, et discessit. Rursum cum nihil esset actum, officariis interpellantibus, revocatus est. Tum Cæsar inquit, nuper iussus es reddere rationem. Memini, inquit ille, et sum in hoc. Cæsar suspicans rationem nondum esse satis subductam illi, passus est illum abire sic. Cum sic eluderet, officarii instabant vehementer, clami

return'd Cæsar thirty. Cæsar being glad of this unexpected Booty, dismissed the Man, enquiring nothing further. In the mean time the Treasurers and Auditors had smell'd out, that more was received than given in: They speak to Cæsar, that he would send for the Man. He was sent for, comes presently. Then Maximilian says, I hear that you received fifty thousand. He confessed it. You gave in but thirty. He confessed that too. You must give an Account, says he. He promised he would do it, and departed. Again when nothing was done, the Officers speaking to Cæsar, he was recalled. Then Cæsar says, lately you were ordered to give an Account. I remember, says he, and I am about it. Cæsar suspecting that his Account was not yet sufficiently drawn up by him, he suffered him to go away so. When he thus evaded, the Officers pressed the Matter mightily, crying out that it was not to be borne with, that he should play upon Cæsar so

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antes non esse seren-
dum, ut ille illuderet
Cæsari tam palam.
Persuadent ut accer-
tus juberetur exhibere
rationem inibi, ip-
sis præsentibus. Cæsar
annuit. Accitus ve-
nit illico, nihil ter-
giversatus. Tum Cæ-
sar inquit, nonne pol-
licitus es rationem?
Po licitus, respondit
ille. Opus est jam,
inquit, nec est locus
tergiversandi amplius.
Ibi juvenis inquit sat
dextre, Non detrec-
to rationem, invictis-
sime Cæsar; ve-
rum non sum admo-
dum peritus hujus-
modi rationum, ut qui
nunquam reddiderim:
Isti qui assident sunt
peritissimi talium rati-
onum: Si videro vel
femel quemadmodum
illi tractent hujusmodi
rationes, ego imitabor
facile. Rogo jubeas
illos vel edere exem-
plum, videbunt me
docilem. Cæsar sen-
sit dictum hominis,
quod hi non intellige-
bant, in quos diceba-
tur; ac subridens in-

openly. They persuade
him, that being sent for,
he should be ordered to give
in his Account there, whilst
they were by. Cæsar a-
grees. Being sent for, he
comes quickly, not at all
declining it. Then Cæsar
says, did not you pro-
mise an Account? I did,
replied he. It must be
just now, says he, nor is
there Room for declining
it any longer. There the
young Man says dextrously
enough, I do not refuse
an Account, most invinci-
ble Cæsar; but I am not
very much skill'd in such
Accounts, as who never
gave any in: Those who
sit by are very skilful in
such Accounts: If I see
but once how they manage
such Accounts, I shall imi-
tate them easily. I de-
sire you would com-
mand them but to set
me an Example, they
shall see me teachable.
Cæsar understood the Say-
ing of the Man, which
they did not understand,
against whom it was
said; and smiling says,
you say true, and de-
mand what is reasonable.
So he dismissed the young
quit,

CONVIVIUM FABULOSUM. 121

quit, narras verum, et postulas æquum. Ita dimisit juvenem: Subindicabat enim illos solere reddere rationem Cæsari, quem admodum ipse reddiderat, nimirum, ut bona pars pecuniæ remaneret penes ipsos.

Le. Nunc est tempus, ut fabula descendat ab equis ad asinos, ut aiunt, a regibus ad Antonium sacrificum Lovaniensem, qui fuit in deliciis Philippo cognomento bono. Feruntur multa hujus viri, vel jucunde dicta, vel jocose facta, sed pleraque sordidiora. Nam solebat condire plerisque suos lusus quodam unguento, quod non sonat admodum eleganter, sed olet pejus. Deligam unum ex mundioribus. Invenit unum atque alterum bellum homunculum obvius forte in via. Cum redisset domum, reperit culinam frigidam. Nec erat nummus in loculis, quod nequaquam

Fellow. For he intimated that they used to give Account to Cæsar, as he had given his, to wit, that a good Part of the Money should remain with them.

Now it is Time, that the Story should descend from Horses to Asses, as they say, from Kings to Antony the Priest of Lovain, who was in Favour with Philip by Sirname the Good. There are reported many Things of this Man, either pleasantly said, or jocosely done, but most of them nasty. For he used to season most of his Mirth with a certain Ointment, which does not sound very neatly, but smells worse. I will choose one of the cleaner. He had invited one and another pretty Fellow that met him by chance in the Street. When he was returned Home, he finds the Kitchen cold. Nor was there any Money in his Pocket, which was not unusual with him. Here was need of Speedy

cras

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erat insolens illi. Heic erat opus celeri consilio. Subduxit se tacitus, et ingressus culinam sceneratoris, quicum illi erat familiaritas, quod ageret frequenter cum illo, famula digressa, subduxit unam ex æneis ollis, una cum carnibus jam coactis, ac deferabat testam veste domum; dat coque, jubet carnes et jus protinus effundi in aliam fictilem ollam, simulque ollam sceneratoris defricari donec niteret. Eo facto, mittit puerum ad sceneratorem, qui depositò pignore, sumat mutuo duas drachmas a sceneratore, sed accipiat chirographum, quod testaretur talem ollam missam ad ipsum. Scenerator non agnoscens ollam, utpote defricatam ac nitentem, recipit pignus, dat chirographum, et numerat pecuniam. Ea pecunia puer emit vinum. Ita prospectum est convivio. Tandem cum prandium apparetur sceneratori, olla defi-

Contrivance. He withdrew himself silently, and entering the Kitchen of an Usurer, with whom he had a familiar Acquaintance, because he dealt frequently with him, the Maid being gone aside, he took off one of the Brazen Pots, together with the Flesh now boiled, and carried it covered under his Coat Home; gives it to the Cook Maid, orders the Flesh and Broth immediately to be poured out into another earthen Pot, and at the same Time the Pot of the Usurer to be rubbed 'till it was bright. That being done, he sends a Boy to the Usurer, who leaving it in Pawn, should borrow two Drachms of the Usurer, but should take a Note, that should testify that such a Pot was sent to him. The Usurer not knowing the Pot, as being rubbed and bright, takes the Pawn, gives the Note, and pays the Money. With that Money the Boy buys Wine. Thus Provision was made for a Feast. At last when Dinner was a preparing for the Usurer, the Pot was missing. Upon this there was a Brawl with
derata

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derata est. *Hic iur- the Cook Maid.* When *she*
gium *adversus coquam.* was grievously charged,
Cum *ea gravaretur,* *she* affirmed constantly
affirmavit constanter *that no body* had been
neminem fuisse eo die *that Day* in the Kitchen
in culina praeter An- *besides Anthony.* It seemed
tonium. *Videbatur* wicked to suspect this
improbum suspicari of a Priest. At length they
hoc de sacrificio. Tandem itum est ad il-
lum. *Exploratum an* whether the Pot was with
olla esset apud illum, him, but none was found.
at nulla reperta est. What needs many Words?
Quid multis? The Pot was demanded of
Olla him in earnest, because he
flagitata est ab illo alone had entered the Kit-
serio, quod *solus* chen, at what Time it was
ingressus esset culinam missing. He confessed he
quo tempore deside- borrowed a certain Pot,
rata est. Ille *fassus* bus which he had sent
est sumpsisse mutuo back to him, of whom he
quandam ollam, sed had it. When they deny a
quam remississet illi it, and the Contention
unde sumpserat. Cum *gravi* warm, Anthony, some
illi pernegarent id, et Witnesses being taken to
contentio incaluisse, him, says, see how dangerous
Antonius, aliquot te- it is to deal with Men
stibus adhibitis, in- of these Times without
quit, videte quam pe- a Note? An Action
riculosum est agere of Theft would be almost
com hominibus horum laid against me, unless
temporum sine chiro- I had the Hand of the
grapho; actio *furti* Usurer; and he produced
propemodum inten- the Note. The Roguery
deretur mihi, ni habe- was understood; the Sto-
rem manum saenerato- ry was spread through
ris, et protulit syngra- the whole Country with
pham. Dolus intel- a great deal of Laughter,
lectus est. Fabula dis- that the Pot was pawn'd
sipata

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sipata est per totam regionem cum magno ritu, illam oppignoratam ipsi cuius erat. Homines saveni huiusmodi dolis libentius, si commissi sint in odiosas personas, praesertim eos qui solent imponere aliis.

A. Ne tu apperisti nobis mare fabularum, nominato Antonio: Sed referam duntaxat unam, eamque brevem, quam audiui nuperrime. Agitur belli haereticus, ut dicunt, agitabant convivium simul, quibus nihil in vita prius quam ridere. Inter hos erat Antonius, atque item alter, et ipse celebris in hoc genere ludis, et velut amulus Antonii. Porro quemadmodum inter Philosophos, si quando conveniunt, quasiunculae solent proponi de rebus naturae, ita haec statim quaestio nata est, quanam pars hominis esset honestissima. Alius divinabat oculos, alius cor,

to him whose it was. Men favour such Tricks the more willingly, if they are practised upon odious Persons, especially those who are wont to impose upon others.

Truly you have opened to us a Sea of Stories, by naming Anthony: But I will relate only one, and that a short one, which I heard very lately. Some pretty little Fellows, as they call them, kept a Feast together, with nothing in Life is better than laughing. Amongst these was Anthony, and likewise another, he also famous in this Sort of Praise, and as it were a Rival of Anthony. Moreover as amongst Philosophers, if at any time they meet, little Questions used to be proposed about the Things of Nature, so here immediately a Question arose, what Part of Man was the most honourable. One guessed the Eyes, another the Heart, another the Brain, another likewise another Thing, and every

CONVIVIUM FABULOSUM. 125

alius cerebrum, alius item aliud, et quisque adferebat rationem suæ divinationis. Antonius iussus dicere sententiam, dixit os videri sibi honestissimam partem omnium, et addidit nescio quam causam. Tum ille alter, ne quid ipsi conveniret cum Antonio, respondit, eam partem qua sedemus videri sibi laustissimam. Cum id videretur absurdum omnibus, attulit hanc causam, quod is duceretur vulgo honoratissimus, qui primus consideret, hoc honoris competere parti quam dixisset. Applausum est huic sententiæ, et risum est effatum. Homo placuit sibi de hoc dicto, et Antonius visus est victus in eo certamine. Antonius diffimulavit, qui non detulerat primum laudem honestatis ori ob aliud, nisi quod sciret illum velut æmulum suæ gloriæ nominaturum diversam partem. Post aliquot dies,

one gave a Reason of his Guels. Anthony being ordered to declare his Opinion, said that the Mouth seemed to him the most honourable Part of all, and he added I know not what Reason. Then that other, that he might not in any Thing agree with Anthony, answered that that Part on which we sit, seemed to him the most honourable. When that appeared absurd to all, he gave this Reason, that he was reckoned commonly the most honourable, who first sat down, that this Honour belonged to that Part which he had named. They applauded this Opinion, and laughed heartily. The Man was pleased with himself for this Saying and Anthony seemed conquered in that Dispute. Anthony took no Notice, who had not given the chief Praise of Honour to the Mouth for any thing else, but that he knew that he, as the Rival of his Glory, would name the quite contrary Part. After some Days, when both of them were invited again to the same Feast, Anthony entering
cum

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cum uterque vocatus esset rursus ad idem convivium, Antonius ingressus offendit æmulum confabulantem cum aliquot aliis, dum cœna adornatur, et averfus emisit clarum ventris crepitum ante faciem alterius. Ille indignatus inquit, abi scurra, ubinam didicisti istos mores? Tum Antonius inquit, etiam indignaris? Si salutassem te cre, resalutasses, nunc saluto te parte corporis, vel te iudice, honestissima omnium, et vocor scurra. Sic Antonius recuperavit gloriam amissam prius. Diximus omnes, superest ut iudex pronunciet.

Ge. Faciam id, sed non priusquam quisque ebiberit suum cyathum. En suspitor, sed lupo in fabula.

P. Levinus Panagathus adfert haud levem omen.

L. Quid actum est inter tam lepidos congerones?

finds his Rival talking with some others, whilst Supper is getting ready, and turning his Back of him, he let fly a rousing F—t before the Face of the other. He being mad says, get you gone you rude Droll, where did you learn those Manners? Then Anthony says, what are you angry? If I had saluted you with my Mouth, you would have saluted me again, now I salute you with a Part of the Body, even you being Judge, the most honourable of all, and I am called a rude Droll. Thus Anthony recovered the Glory lost before. We have all said, it remains that the Judge pronounce Sentence.

I will do it, but not before every Man drinks off his Glass. Lo I begin, but the Wolf in the Fable.

Levinus Panagathus brings no unlucky Omen.

What has been a doing amongst such pretty Companions? Po-

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Po. Quid aliud?
certatum est *fabulis*,
donec *lupus* interve-
nires.

What else? We have
been contending in *Stories*,
'till you as a *Wolf* came in.

Le. Huc igitur ad-
sum, ut perficiam
fabulam: Volo vos
omnes prandere pran-
dium Theologicum
apud me cras.

Hither therefore I am
come, that I may finish the
Farce: I desire you all to
take a Theological Dinner
with me To-morrow.

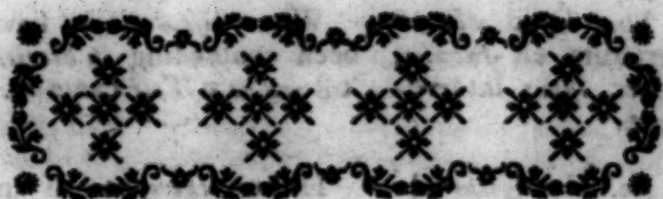
Ge. Promittis *Scy-
thicum* convivium.

You promise us a *Scythi-
an* Feast.

Le. Nisi fatebimini
hoc fuisse jucundius
vobis fabuloso convi-
vio, non recuso dare
pœnas in cœna. Nihil
jucundius quam cum
nugæ tractantur serio.

Unless you confess that this
was more pleasant to you
than the Fabulous Feast, I
do not refuse to suffer Pu-
nishment at Supper. Nothing
is more pleasant than when
Trifles are handled seriously.





CHARON.

Charon, Genius, Alastor.

C. Quid ita pro-
peras gesti-
ens, Alastor?

W^HY do you hasten
so rejoicing, Alas-
tor?

Al. O Charon, o-
portune tu quidem.
Properabam ad te.

O Charon, you come in
good Time indeed. I was ha-
stening to you.

Ch. Quid novæ
rei?

What News?

Al. Fero nuntium
futurum lætissimum
tibi Proserpinæque.

I bring News that will
be very joyful to you and
Proserpine.

Ch. Effer igitur
quod fers, et exonera
te.

Declare then what you
bring, and unload yourself.

Al. Furix gesserunt
suum negotium non
minus naviter quam
feliciter, infecerunt
omnes partes orbis
tartareis malis, diffi-

The Furies have done
their Business no less di-
ligently than happily,
they have infected all the
Parts of the World with
bellish Evils, Quarrels,
diss,

diu, bellis, latrociniis, Wars, Robberies, Plagues, pestilentia, adeo ut so that now they are quite jam sint plane calvae, bald, having discharged emissis colubris, et ob- their Snakes, and walk- about exhausted of their Poi- sonis, quærentes quic- sons, seeking whatsoev- quid viperarum at- Vipers and Asps there are que aspidum est us- any where, seeing they are quam, quando sint as bare as an Egg, and tam glabræ quam have not a Hair upon their ovum, et non habent Head, nor any Thing of pilum in capite, nec effectual Juice in their quidquam efficacis suc- Breast. Wherefore do you ci in pectore. Proin- see you make ready your- de tu fac appares cym- Boats and Oars; for by and bam ac ramos; mox by so great a Multitude of enim tanta multitudo Ghosts will come, that I umbrarum ventura est, am afraid lest you should ut verear ne non suf- not be sufficient to ferry them- ficias transmittendis all over. omnibus.

Ch. *Ista non fuge- rant nos.*

Those Things were not unknown to us.

Al. *Unde rescieras?*

From whom had you heard them?

Ch. *Offa pertulerat ante biduum.*

Offa brought us News two Days before.

Al. *Nihil est velo- cius illa dea. Sed quid igitur tu cessas hic?*

Nothing is swifter than that Goddess. But why then do you loiter here?

Ch. *Ita nimirum res ferebat. Profectus sum*

So forsooth the Matter obliged me. I came hither
M 2 *huc*

buc, ut compararem mihi aliquam validam triremem, nam mea cymba, jam putris vetustate ac sutilis, non sufficeret huic operi; si sunt vera quæ Offa narravit, quanquam quid opus erat Offa? Res ipsa compellit, nam tei naufragium.

that I might provide myself some strong Gally, for my Boat, now rotten with Age and patched up, will not be sufficient for this Work; if those Things are true which Offa told, altho' what need was there of Offa? The Thing itself obliges me, for I have been Shipwreck'd.

Al. Nimirum totus desillas, suspicabar te redire e Balneo.

Indeed you drop all over, I suspected you were returning from the Bath.

Ch. Imo enatabam e Stygia palude.

Nay marry I swam out of the Stygian Lake.

Al. Ubi reliquisti umbras?

Where did you leave the Souls?

Ch. Natant cum ranis.

They are swimming with the Frogs.

Al. Sed quid narravit Offa?

But what said Offa?

Ch. Tres Monarchas orbis rursus in mutuum exitium capitalibus odiis. Nec ullam partem Orbis Christiani esse immunem a furiis, nam illi

That three Monarchs of the World were rushing upon mutual Destruction with capital Hatreds. And that no Part of the Christian World was free from the Furies, for those three

tres pertrahunt omnes reliquos in consortium belli. Omnes esse talibus animis, ut nemo velit cedere alteri; nec Danum, nec Polonum, nec Scotum, nec vero Turcam esse in otio; moliri diva: pestilentiam sævire ubique, apud Hispanos, apud Britannos, apud Italos, apud Gallos. Ad hæc novam luem natam ex varietate opinionum, quæ sic vitiauit animos omnium, ut sit nulla sincera amicitia usquam, sed frater diffidat fratri, nec uxor conveniat cum marito. Spes est, magnificum perniciem hominum nascituram hinc quoque olim, si res pervenerit a linguis et calamis ad manus.

draw all the rest into a Share of the War. That they all were of such Minds, that no one would yield to another; neither the Dane, nor the Pole, nor the Scot, nor indeed the Turk was at quiet; that they attempted dismal Things; that the Plague raged every where, amongst the Spaniards, amongst the Britons, amongst the Italians, amongst the French. Besides that there was a new Plague risen from the Variety of Opinions, which has so vitiated the Minds of all, that there is no sincere Friendship any where, but Brother distrusts Brother, nor does the Wife agree with her Husband. There is Hopes, that a noble Destruction of Men will arise from hence too, hereafter, if the Thing comes from Tongues and Quills to Hands.

Al. Ossa narravit omnia hæc verissime; nam ipse vidi plaribus oculis, assiduus comes et adiutor furiarum, quæ nullo tempore declarant se

Ossa told all these Things very truly; for I saw more with these Eyes, being a constant Companion and Assistant of the Furies, which at no Time
M 3 *may in*

magis dignas suo nomine.

declared themselves more worthy of their Name.

Ch. Atqui periculum est, ne quis Dæmon exoriatur, qui adhortetur subito ad pacem; et animi mortalium sunt mutabiles. Nam audio esse quendam Polygraphum apud superos, qui non desinit infectari bellum calamo, et adhortari ad pacem.

But the Danger is, lest any Dæmon should start up, that should exhort them suddenly to Peace; and the Minds of Mortals are changeable. For I hear there is a certain Scribler with those above, that does not cease to rail at the War with his Pen, and exhort them to Peace.

Al. Ille canit surdis jampridem. Olim scripsit quærimoniam prostrigatæ pacis, nunc scripsit epitaphium eidem extinctæ. Sunt alii contra, qui juvent nostram rem non minus quam ipsæ furæ.

He sings to them that have been deaf long since. Long since he writ a Complaint of vanquished Peace, now he has writ an Epitaph for the same being dead. There are others on the other Hand, who help on our Business no less than the Furies themselves.

Ch. Quivam isti?

Who are they?

Al. Sunt quædam animalia pullis et candidis palliis, cinericiis tunicis, ornata variis plumis. Hæc nunquam recedunt ab aulis principum: Instillant in aurem a-

They are certain Animals in black and white Garments, with Ash coloured Tunicks, adorn'd with divers Feathers. These never depart from the Courts of Princes: They instil in their Ear the Love of

morem

morem belli: Hor-
tantur proceres et ple-
bem eodem. Clami-
tant in Evangelicis
concionibus, bellum
esse iustum, sanctum
et pium. Quoque ma-
gis mireris fortem
animum hominum,
clamitant idem apud
utramque partem. A-
pud Gallos concionan-
tur Deum stare pro
Gallis, nec posse vin-
ci, qui habeat Deum
protectorem. Apud
Anglos et Hispanos,
hoc bellum non geri
a Cesare, sed a Deo.
Tantum præbeant se
fortes viros, victori-
am esse certam. Quod
si quis intercidderit, e-
um non perire, sed rec-
ta subvolare in cœlum,
armatum sicut erat.

War: They advise the
Nobles and common People
to the same. They barul
out in their Sermons, that
the War is just, holy and
pious. And that you may
the more admire the stout
Mind of the Men, they say
the same with both Sides.
Amongst the French they
preach that Gods stand up
for the French, and that he
cannot be conquered, who
has God for his Protector.
Amongst the English and
Spaniards, that this War
is not carried on by Caesar,
but by God. Let them on-
ly shew themselves stout
Men, the Victory is cer-
tain. But if any one falls,
that he does not perish, but
fly directly into Heaven,
arm'd as he was.

Ch. Et santa fides
habetur istis?

And is so great Credit gi-
ven, to them?

Al. Quid non potest
simulata religio? Huc
accedit juvenus, impe-
ritia rerum, stis glo-
ria, ira, animus pro-
nus natura ad id quo
vocatur. His facile
imponitur, nec plan-

What cannot pretended
Religion do? To this is
added Youth, Ignorance of
Things, a Thirst of Glory,
Anger, a Mind prone by
Nature to that to which
it is invited. These are
easily imposed upon, nor
strum

strum perpellitur difficile, propendens ad ruinam suapte sponte.

is the Waggon pushed on difficultly, that leans towards a Fall of itself.

Ch. Ego lubens fecero aliquid boni istis animalibus.

I would willingly do some Good to those Animals.

Al. Appara lautum convivium. Potes nihil gratius.

Prepare a fine Feast. You can do nothing more acceptable.

Ch. Ex malvis, lupinis, et porris, nam non est alia annona apud nos, ut scitis.

Of Mallows, Lupins, and Onions, for there is no other Provision with us, as you know.

Al. Imo ex perdici-
bus, capis et phasianis,
si vis esse gratus convi-
vator.

Nay of Partridges, Capons, and Pheasants, if you will be a grateful Entertainer.

Ch. Sed quæ res movet istos, ut promoveant bellum tanto-
pere? Aut quid commodi metunt hinc?

But what Thing moves them, that they should promote the War so much? Or what Advantage do they reap hence?

Al. Quia capiunt plus emolumentum e morientibus quam e vivis. Sunt testamenta, parentalia, bullæ, multa-
que alia lucra non aspernanda. Denique malunt versari in castris, quam in suis al-
vearibus. Bellum gignit

Because they receive more Benefit from the Dead than the Living. There are Wills, Funerals Rights, Bulls, and many other Gains not to be despised. Finally they had rather be in Camps, than in their Colds. War makes many Bishops, who in

*nit multos episcopos, Peace were not so much as
qui in pace ne quidem valued a Farthing.
hebant teruntii.*

Ch. Sapiunt. They are wise.

Al. Sed quid opus But what Need is there
est triremi? of a Gally?

Ch. Nihil, si velim None, if I would be
facere naufragium rur- shipwrecked again in the
sus in media palude. Middle of the Lake.

Al. Ob multitudi- Because of the Number?
nem?

Ch. Scilicet. Yes.

Al. Atqui vehis But you carry Souls, not
umbras, non corpora, Bodies, and how little
quantulum autem pon- Weight have Souls?
deris habent umbræ?

Ch. Sint tipulæ, Let them be Water-Spi-
tamen vis tipularum ders, yet the Number of
potest esse tanta, ut Water-Spiders may be so
onerent cymbam. Tum great, as to load my Boat.
seis et cymbam esse Then you know my Boat too
umbratilem. is made of Shadow.

Al. At ego memini But I remember I have
vidisse nonnunquam seen sometimes three thou-
tria millia umbrarum sand Souls hang at your
pendere a tuo Clavo, Helm, when there was a
cum esset ingens tur- great Multitude, and your
ba, nec cymba caperet Boat would not hold all;
omnes, nec tu sentie- nor did you perceive any
bas ullum pondus. Weight.

Ch. Fa-

Ch. *Fator effe tales animas, quæ demigrant paulatim e corpore tenuato phthysi aut heſtica. Cæterum quæ revelluntur subito e craſſo corpore, ferunt multum corporeæ molis ſecum. Apoplexia autem, ſynancoſis, peſtilentia, ſed præcipue bellum, mittit tales.*

I confeſs *there are ſuch Souls, which have departed by Degrees out of a Body waſted with a Conſumption or heſtic Fever. But thoſe which are pulled ſuddenly out of a groſs Body, bring much of the bodily Maſs along with them. And the Apoplexy, the Squirrely, the Plague, but eſpecially War, ſend ſuch.*

Al. *Non opinor Gallos aut Hiſpanos adferre multum ponderis.*

I do not think *that the French or Spaniards bring much Weight.*

Ch. *Multo minus quam cæteri, quantum et bonum animæ non veniunt omnino plumæ. Cæterum tales veniunt aliquoties e Britannis, e Germanis belle paſſis, ut nuper periclitatus ſum vehens decem duntaxat, et niſi fuiſſem jacturam, perieram una cum cymba, veſtoribus et naulo.*

Much *leſs than others, although their Souls too do not come altogether as light as Feathers. But ſuch come often from the Britons, from the Germans well fed, that lately I was in Danger carrying ten only, and unleſs I had thrown ſome Things over-board, I had been loſt, together with the Boat, the Paſſengers and Freight-Money.*

Al. *Ingens diſcrimen!*

A prodigious *Danger!*

Ch. *Quid cenſes fieri interea, cum craſſi ſatrapæ, thraſones, et polymachæroplacide accedunt.*

What *do you think is the Caſe in the mean time, when Groſs Lords, Heſtors, and Bullies come?*

Al. Ar-

Al. Arbitror nullos
ex his qui pereunt in
justo bello venire ad
te; nam aiunt eos sub-
volare recta in coelum.

I suppose none of those
who die in a just War come
to you; for they say that
they fly up directly into
Heaven.

Ch. Nescio quo sub-
voleat. Scio illud u-
num, quoties est bel-
lum, tot veniunt ad
me, saucii lacerique,
ut demirer ullum su-
peresse apud superos.
Nec veniunt solum
onusti crapula, et ab-
domine, verum etiam
bullis, sacerdotiis, plu-
rimisque aliis rebus.

I know not whether they
fly to. I know this one
thing, as often as there is a
War, so many come to me,
wounded and mangled, that
I wonder that any one is
left with those above. Nor
do they come only loaded
with the Dregs of hard
Drinking, and Bog Bellies,
but also with Bulls, Livings,
and very many other Things.

Al. Sed non dese-
runt ista secum.

But they do not bring those
things with them.

Ch. Verum? sed
quæ veniunt recentes
adferunt somnia tali-
um rerum.

True; but those which
come fresh bring the Dream
of such things.

Al. Itane gravant
somnia?

Do Dreams load you so?

Ch. Gravant meam
cymbam. Quid dixi,
gravant? Dermerse-
runt jam. Postremo
putas tot obolos habere
nihil sarcinæ?

They do load my Boat.
What said I, load it? They
sunk it just now. Finally do
you think so many Half-
pennies have no Weight?

Al. Equidem ar-
bitror, si ferant æreos.

Truly I think so, if they
bring brazen ones.

Ch. Pro-

Ch. Proinde *certum est mihi* prospicere *de navis, quæ sufficiat oneri.*

Wherefore *I am resolv'd* to look out for a Ship, which may suffice for the Burden.

Al. O felicem te !

O happy you !

Ch. Quid ita ?

Why so ?

Al. Quia *ditesces* propediem.

Because you will grow rich presently.

Ch. Ob *multitudinem* umbrarum.

Because of the Number of Ghosts.

Al. Næ.

Yes.

Ch. Siquidem *adferant* suas opes *secum*, nunc qui deplorant in *cymba*, se reliquisse *apud superos* regna, *præfulatus*, abbatias, *innumera* talenta *aurei*, adferunt nihil ad me *præter obolum*. Itaq; quod *corrosam* est mihi *jam* ter mille annis, id totum *effundendum* est in unum *triremem*.

If they brought their Riches along with them: Now they who lament in the Boat, that they left with those above Kingdoms, Bishopricks, Abbies, innumerable Talents of Gold, bring nothing to me besides a Haltpenny. Therefore what has been scraped together by me now this three thousand Years, all that must be laid out in one Galley.

Al. Sumptum faciat oportet, qui *quærit* lucrum.

He must be at Charge, who seeks Gain.

Ch. At *mortales*, ut audio, *negotiantur* felicius, qui *favente* Mer-

But Men, as I hear, trade more luckily, who by the Favour of Mer-

curio,

curio ditescunt intra triennium. *cury, grow rich in three Years.*

Al. Sed iidem de- coquant nonnunquam : Tuum lucrum minus, sed certius. *But the same break some- times : Your Gain is less, but more certain.*

Ch. Nescio quam certum. Si quis De- us exoriatur nunc, qui componat res princi- pum, hæc tota sors perierit mihi. *I know not how certain. If any God should arise now, that should settle the Affairs of Princes, this whole Boory will be lost by me.*

Al. De ista re qui- dem jubeo dormias in utramvis aurem. Ni- bil est quod metuas pacem intra decenni- um. Romanus Pontifex unus hortatur sedulo quidem ad concordiam, sed lavat laterem. Et civitates murmurant tædio malorum. Nes- cio qui populi conse- runt susurros, dictitan- tes iniquum esse ut humanæ res miscean- tur sursum-deorsum, ob privatas iras aut ambi- tionem duorum trium- ve. Sed crede mihi, furæ vincent consilia quamlibet recta. Cæte- rum quid opus erat pe- tere superos ? An non *For that Matter truly I bid you sleep on either Ear. You need not fear a Peace within these ten Years. The Roman Pontiff alone exhorts diligently indeed to Concord ; but he washes a Brick. The Ci- ties too murmur out of Weariness of their Calami- ties. I know not what People join their Whis- pers, saying, 'tis unreason- able that human Affairs should be jumbled up and down, for the private Re- sentments, or Ambition, of two or three. But be- lieve me, the Furies will conquer Councils never so good. But what need was there to go to those above ? Are there not Workmen*
N *sunt*

sunt fabri apud nos ? with us ? Certainly we
Certe habemus Vulcanum. have *Vulcan.*

Ch. Pulchre, si quæram æream navim. Right, if I wanted a
bræzen Ship.

Al. Aliquis accersitur minimo. Somebody may be sent
for for a small Matter.

Ch. Ita est, sed materia deficit nos. So it is, but *Wood* fails
us.

Al. Quid audio ? nihil sylvarum illic ? What do I hear ? Is there
nothing of Woods there ?

Ch. Etiam nemora quæ fuerant in Elysiis campis absumpta sunt. Even the *Groves* which
were in the Elysian Fields are consumed.

Al. In quem usum tandem ? For what Use pray ?

Ch. Exurendis umbris hæreticorum, adeo ut nuper coacti simus effodere carbones e visceribus terræ. For burning the *Souls* of
Hereticks, so that lately we were forced to dig Coals out of the Bowels of the Earth.

Al. Quid ! An non possunt istæ umbræ puniri minore sumptu ? What ! Cannot these *Souls*
be punished at less Charge ?

Ch. Sic visum est Rhadamantho. So it seemed good to
Radamanthus.

Al. Ubi mercatus eris triremem, unde remiges parabuntur ? When you have bought a
Galley, whence will Rowers be got ? Ch.

Ch. *Meæ partes tenere clavum; umbrae remigent, si velint trajicere.* My Part is to hold the Helm; let the Souls row, if they will pass over.

Al. *At sunt quæ non didicerunt agere remum.* But there are some which have not learnt to manage an Oar.

Ch. *Nullus est eximius apud me. Et monarchæ remigent, et cardinales remigent, quisque suam vicem, non minus quam tenues plebei, siue didicerint, siue non didicerint.* None is exempted with me. Monarchs too row, and Cardinals row, every Man his Turn, no less than poor Commoners, whether they have learnt, or have not learnt.

Al. *Fac tu mercere triremem feliciter dextro Mercurio. Ego non remorabor te amplius. Adferam latum nuncium orco; sed deus, heus, Charon.* See you purchase a Galley cheap by the Favour of Mercury. I will not detain you any longer. I will carry this joyful News to Hell; but soho, soho, Charon.

Ch. *Quid est?* What is the Matter?

Al. *Fac matures reditum, ne turba obruat te mox.* See you hasten your Return, lest the Crowd should overwhelm you by and by.

Ch. *Imo offendes jam plus quam ducenta millia in ripa, præter illas quæ natant in palude: tamen properabo quantum licebit: dic illis me adfuturum mox.* Nay you will find already more than two hundred thousand upon the Bank, besides those which are swimming in the Lake: yet I will hasten as much as possible: tell them that I will be with them presently.



OPULENTIA SORDIDA.

A. **U**Nde es tam
exsuccus, qua-
si passus sis rorem cum
cicadis. Videris mihi
nihil aliud quam Sy-
pbar hominis.

From whence are you so
void of Juice, as if you
had been fed with Dew with
the Grass hoppers. You
seem to me nothing else than
the Skin of a Man.

B. Apud inferos
umbra saturantur mal-
va et perre, at ego vixi
decem menses ubi ne id
quidem contigit.

In Hell Ghosts are fed
with Mallows and Onions,
but I have lived ten Months
where not so much as that
fell to my Share.

A. Ubinam quaso
te, nam abreptus in-
venem galeatam?

Where I pray you, were
you carried aboard a Gal-
ley?

B. Nequaquam, sed
Synodii.

No, but at Synodjum.

A. Periclitatus es
bustulo in tam opu-
lenta urbe?

Were you in Danger by
Famine in so rich a City?

B. Maxime.

Yes.

A. Quid in causa?
An duxat pecunia?

What was the Reason?
Was Money wanting?

B. Nec

OPULENTIA SORDIDA. 143

B. Nec pecunia nec amici. Neither Money nor Friends.

A. Quid erat mali igitur? What was the Misfortune then?

B. Mihi res erat cum hospite Antronio. I had to do with my Landlord Antronius.

A. Cum illo opulento? With that rich Man?

B. Sed sordidissimo. But very sordid.

A. Narras simile monstri. You tell me a Thing like a Prodigy.

B. Minime. Sic divites sunt qui emergunt e summa inopia. No. So rich Men are that rise from extreme Poverty.

A. Quid ita libuit commorari tot menses apud talem hospitem? Why had you such a Mind to stay so many Months with such an Host?

B. Erat quod alligaret, et sic animus erat tunc. There was something that obliged me, and so my Mind was then.

A. Sed dic obsecro, quo apparatu vivit ille. But tell me I pray you, upon what Provision does he live.

B. Dicam, quandoquidem commemoratio eorum laborum solet esse jucunda. I will tell you, seeing the Relation of past Troubles uses to be pleasant.

A. Futura est mihi
certe.

It will be so to me cer-
tainly.

B. Illed incommodi
accessit a caelo, cum
agerem illic. Boreas
spirabat totos tres men-
ses, nisi quod illic nes-
cio quomodo nunquam
perseverat ultra octa-
vum diem.

That Inconvenience came
from Heaven, when I lived
there. The North-Wind
blew whole three Months;
but that there I know not
how it never continues be-
yond the eighth Day.

A. Quomodo igitur
spirabat totos tres
mensis?

How then did it blow
whole three Months?

B. Sub eum diem
mutabat stationem ve-
lut ex constituto, sed
post octo horas migra-
vit in priorem locum.

About that Day it chan-
ged its Station as it were
on purpose, but after eight
Hours it shifted into its for-
mer Place.

A. Ibi opus erat lu-
culento foco tenui
corpufculo.

There was need of a
bright Fire for a thin Body.

B. Erat satis ignis,
si suppetisset copia
lignorum. Sed ne no-
ster Antsonius face-
ret quid impendii heic,
evullebatur radices arbo-
rum ex rusculis insu-
loribus, neglectas ab
aliis, idque fere noc-
tu. Ex his nondum
bene ficcis ignis strue-
batur, non absque fumo,

There was enough of
Fire, if there had been
Plenty of Wood. But lest
our Antronius should be at
any Charge here, he pulled
up the Roots of Trees out
of some Grounds in the
Islands, neglected by others,
and that commonly in the
Night. Out of these not
yet well dry a Fire was
made, not without Smoke;
sed

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sed *sine* flamma, non
qui calefaceret, sed
qui præstaret, ne possat
dici *vere* esse nullum
ignem ibi. Unicus
autem ignis durabat
totum diem, adeo tem-
peratum erat incendi-
um.

but *without* Flame, not that
would warm, but that would
effect, that it could not be
said truly that there was no
Fire there. And one Fire
lasted the whole Day, so mo-
derate was the Burning.

A. Erat durum hy-
bernare illic.

It was hard to winter
there.

B. Imo erat multo
durius æstivare.

Nay it was much harder
to summer.

A. Qui sic?

How so?

B. Quoniam ea do-
mus habebat tantum
pulicum et cimicum,
ut nec licuerit esse qui-
etum interdiu, nec ca-
pere somnum noctu.

Because that House had
so many Fleas and Gnats,
that it was neither possible to
be quiet by Day, nor take
Rest by Night.

A. Miseras divitias?

Miserable Riches!

B. Præsertim in hoc
genere pecoris.

Especially in this Kind
of Cattle.

A. Oportet scemi-
nas esse ignavas illic.

The Women must be idle
there.

B. Latitant, nec
versantur inter viros:
Ita fit ut illic sceminæ
sint nihil aliud quam
sceminæ: et ea mini-

They lie hid, nor do
they converse amongst the
Men: So it comes to pass that
there Women are nothing
else but Women; and those
Aeria

*steria defint viris, quæ
solent suppeditari ab
eo sexu.*

*Services are wanting to the
Men, that use to be supplied
by that Sex.*

*A. Sed non pigebat
Antronium tractatio-
nis ?*

*But was not Antronius
weary of that Treatment ?*

*B. Nihil erat dul-
ce illi educato in hu-
jusmodi sordibus præ-
ter lucrum : Habita-
vit ubiuis potius quam
domi, negotiabatur in
omni re. Scis autem
eam urbem esse mer-
curialem præ cæteris.
Ille nobilis pictor exis-
timavit deplorandum,
si dies abiisset absque
linea. Antronius de-
plorabat longe magis,
si dies præteriiisset abs-
que lucro ; quod si
quando evenisset, quæ-
rebat Mercurium domi.*

*Nothing was pleasant
to him brought up in such
Nastiness but Gain : He
lived any where rather
than at Home ; he traded
in every thing. And you
know that City is busied in
Trade above others. That
noble Painter thought it a
Thing to be lamented, if
a Day passed without a
Stroke. Antronius lament-
ed it much more, if a Day
passed without Gain, which
if at any time it happened,
he sought Gain at home.*

A. Quid faciebat ?

What did he do ?

*B. Habebat cister-
nam in ædibus, ex
more ejus civitatis.
Illic hauriebat ali-
quot fitulas aquæ, et
infundebat in vinaria
vasa. Hic erat certum
lacrum.*

*He had a Cistern in his
House, according to the Cust-
om of that City. There
he drew some Buckets of
Water, and poured them into
the Wine Vessels. Here
was certain Gain.*

A. For-

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A. Fortasse vinum erat a quo vehementius. Perhaps the Wine was too strong.

B. Imo erat plus quam vappa : nam nunquam emebat vinum nisi corruptum, quo emeret minoris. Ne quid ex eo periret, subinde miscebat faeces decem annorum, volvens ac revolvens omnia, quo videretur novum. Neque enim ille passus fuisset ullam micam faecis perire. Nay it was more than dead Drink, for he never bought Wine unless it was corrupted, that he might buy it cheaper. Lest any of it should be lost, now and then he mixed Dregs of ten Years old, rumbling and jumbling all together, that it might seem new Wine. For he would not have suffered any Bit of Dregs to be lost.

A. At si qua fides medicis, tale vinum gignit calculos vesicae. But if any Credit must be given to the Doctors, such Wine breeds the Stone of the Bladder.

B. Non erant medici : nam eras nullus annus in ea domo tam felix, quin unus atque alter periret calculus. Neque ille horrebat funestam domum. They were not Doctors ; for there was no Year in that House so happy, but one and another died of the Stone. Nor did he dread a mournful House.

A. Non ?

No ?

B. Colligebat etiam vestigial a mortuis, nec aspernabatur lucellum quamvis exiguum. He collected also Tribute of the Dead ; nor did he despise Gain, though never so small.

A. Dicis furtum.

You speak of Theft.

B. Ne-

148 OPULENTIA SORDIDA.

B. *Negotiatores vocant lucrum.* Tradesmen call it Gain.

A. *Quid interea bibebat Antonius?* What in the mean time drunk Antonius?

B. *Idem nectar.* The same Nectar commonly.

A. *Non sensit malum?* Did he perceive no Harm?

B. *Erat durus, qui posset esse vel scenum, et, ut dixi, fuerat educatus a teneris annis in talibus deliciis. Existimabat nihil certius hoc lucro.* He was hard, who could eat even Hay, and, as I said, he had been brought up from his tender Years in such Dainties. He looked upon nothing more certain than this Gain.

A. *Quid ita?* Why so?

B. *Si supputes uxorem, filios, filiam, generum, operas, et famulas, alebat domi triginta tria corpora. Jam quo dilutius vinum erat, hoc parcius bibebatur, et serius exhauriebatur. Hic subducito mihi, quam non penitendam summam situla aque addita in singulos dies conficiat in annum.* If you reckon his Wife, Sons, Daughter, Son in-Law, Work-Folks, and Maids, he maintained at home thirty three Bodies. Now by how much the weaker the Wine was, by so much the more sparingly it was drunk, and the later it was drawn off. Here reckon for me, what a considerable Sum a Bucket of Water added for every Day would make in a Year.

A. *O sordes!* A. O Sneakingness!

B. At-

B. Atqui non minus compendii redibat ex pane. But no less Profit arose from the Bread.

A. Quo pacto?

How?

B. Emebat vitiatum triticum, quod alius nolisset emere. Hic præiens lucrum statim, quod emebat minoris. Cæterum medicabatur vitio arte. He bought spoiled Wheat, which another would not buy. Here was present Gain immediately, because he bought it cheaper. But he cured the Fault by Art.

A. Quo tandem?

What pray?

B. Est genus argillæ non dissimile frumento, quo videmus equos delictari, dum et arrodunt parietes, et bibunt libentius ex lacunis turbidis ea argilla. Admiscebat tertiam partem ejus terræ. There is a Sort of Clay not unlike Meal, with which we see Horses are pleased, whilst they both gnaw Walls, and drink more willingly out of Ditches muddled with that Clay. He mixed a third Part of that Earth.

A. Est istuc medicari?

Is that curing?

B. Certe vitium tritici minus sentiebatur. An putas hoc lucrum quoque aspernandum? Adde jam aliud stratagemata. Subigebat panem domi, nec id crebrius, etiam æstate, quam bis in mense. Certainly the Fault of the Wheat was less perceived. Do you think this Gain also to be despised? Add now another Stratagem: He made his Bread at home, and that not often, even in Summer, than twice in a Month.

A. Istuc

150 **OPULENTIA SORDIDA.**

A. Istuc est appo-
nere lapides non panes.

That is to serve up
Stones, not Loaves.

B. Aut si quid est
durius lapide. Sed
remedium erat paratum
huic malo quoque.

Or if any Thing be
harder than a Stone. But
a Remedy was provided for
this Evil too.

A. Quodnam?

What?

B. Macerabant
fragmenta panis vino
immersa cyathis.

They soaked Pieces of
Bread in Wine being dip-
ped in the Glasses.

A. Labra habebant
similes lactucas. Sed
ferebant operæ talem
tractationem?

Lips had like Lettice.
But did the Work-folks bear
with such Treatment?

B. Primum narra-
bo apparatusum prima-
rum ejus familiæ, quo
divines facilius quo-
modo operæ tracten-
tur.

First I will tell you the
Provision of the principal
Persons of his Family, that
you may guess the more
easily how the Work-folks
are treated.

A. Cupio audire.

I desire to hear.

B. Erat nulla men-
tio illuc de jentaculo.
Prandium differeba-
tur fere in primam
horam a meridie.

There was no mention
there of Breakfast. Dinner
was put off commonly till the
first Hour after Noon.

A. Quamobrem?

What for?

B. Antronius pater-
familiae expectabatur:

Antronius the Master of
the Family was waited
Car-

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*Cœnabatur interdum for. We supped sometimes
ad decimam horam. at the tenth Hour.*

A. At tu solebas esse impatientior inediæ. But you used to be more impatient under Fasting.

B. Eoque subinde clamabam ad Orthrogonum, generum Antro-
nii (nam agebamus in eodem conclavi) heus Orthrogone, non cœnatur hodie apud Synodos? Respondit com-
mode Antronium ad- futurum brevi. Cum viderem nihil appa-
ri, et stomachus latra-
ret; Heus, inquam, Orthrogone, erit pere-
undum fame hodie? Excusabat horam, aut
aliquid simile. Cum non ferrem latratum
stomachi, interpella-
bam occupatum rursus. Quid futurum est? in-
quam, eritne morien-
dum fame? Ubi jam Orthrogonus consump-
fisset omnem tergiver-
sationem, abiit ad fa-
mulos, iussitque men-
sam adornari. Tan-
dem cum nec Antro-
nius rediret, nec quid-
quam appareretur, Or-
throgonus victus meis

And therefore now and then I cried out to Orthro-
gonus, Son-in-Law of An-
tronus (for we were in the
same Room) Soho Orthro-
gonus, do they not sup-
To day amongst the Sy-
nodians? He answered
softly, that Antronius would
come presently. When I
saw nothing got ready, and
my Stomach barked; Soho,
I say, Orthrogonus, must
we perish with Famine To-
day? He alledged in Ex-
cuse the Hour, or some like
Thing. When I could not
bear the Barking of my Sto-
mach, I interrupted him
being busy again. What
will become of us? say I,
must we die of Hunger?
When now Orthrogonus had
spent all his Excuses, he
went to the Servants, and
ordered the Table to be
spread. At length when
neither Antronius returned,
nor any thing was got rea-
dy, Orthrogonus being pre-
vailed upon by my Re-
proaches, went down to his

O

con-

152 OPULENTIA SORDIDA.

conviciis, descendebat ad uxorem, socrum, ac liberos, clamitans, ut appararent cœnam. *Wife, Mother-in-Law, and Children, crying out, that they should make ready Supper.*

A. Nunc saltem expecto cœnam. *Now however I expect the Supper.*

B. Ne propera. Tandem claudus famulus prodibat præfectus ei negotio, non admodum dissimilis Vulcano; insernit mensam linteo. Ea prima spes cœnæ. Tandem post longam vociferationem, vitreæ phialæ afferuntur cum aqua limpida sane. *Be not hasty. At length a lame Servant came out appointed for that Business, not very unlike Vulcan; he covers the Table with a Cloth. That was the first Hope of Supper. At last after long Shouting, Glass Vials are brought, with Water clear indeed.*

A. Altera spes cœnæ. *Another Hope of Supper.*

B. Ne propera, inquam. Rursus post atroces clamores, phiala plena istius sæculenti nectaris adfertur. *Do not hasten, I say. Again, after fierce Clamours, a Vial full of that dreggy Nectar is brought.*

A. O bene factum! *O well done!*

B. Sed sine pane. Nihil periculi adhuc. Nemo famelicus bibit tale vinum libens. Clamatum est iterum usque ad ravim. Tum *But without Bread. Nothing of Danger yet. No hungry Body drinks such Wine willingly. I shouted again even to Hoarseness. Then at last that Bread is demum*

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demum ille panis ap- *set on, which a Bear could*
ponitur, quem ursus vix *scarce break with his Teeth.*
frangeret dentibus.

A. Certe jam con- *However now Provision*
sultum est vitæ. *is made for Life.*

B. Sub multam *Late at Night at last*
noctem tandem Antro- *Antronus comes. common-*
nius venit, fere hoc in- *ly with this most unlucky*
auspicatissimo præ- *Preface, that he said his*
mio, ut diceret Stoma- *Stomach was out of Or-*
chum sibi dolere. *der.*

A. Quid mali au- *What ill Luck was*
spicii hic? *here?*

B. Quia tunc erat *Because then there was*
nihil quod ederetur. *nothing to eat.*

A. Dolebat reve- *Was it out of Order in-*
ra? *deed?*

B. Adeo ut solus *So much that he alone*
devoraturus fuerit tres *would have eaten three Ca-*
capos, si quis dedisset *pens, if any one would have*
gratis. *given them for nothing.*

A. Expecto convi- *I wait for the Feast.*
vium.

B. Primum patina *First a Dish with Bean*
cum fabacea farina ap- *Meal was served up for him,*
ponebatur illi, quod ge- *which Kind of Viands is*
nus opsonii venditur *sold there to the Poor. He*
illuc tenuibus. Dicebat *said he used this Remedy*
se uti hoc remedio *against every Kind of Dis-*
adversus omne genus *ease.*
morbi. *O 2*

A. Quot

154 OPULENTIA SORDIDA.

A. Quot convivæ eratis? How many Guests were you?

B. Interdum octo aut novem. Inter quos erat ille doctus Verpius, quem arbitror non ignotum tibi; et major natu filius. Sometimes eight or nine. Amongst whom was that learned Man Verpius, who I think is not unknown to you; and his elder Son.

A. Quid apponebatur illis? What was served up to them?

B. An non satis est frugi hominibus, quod Melchisedech obtulit Abrahamæ victori quinque regum? Is not that enough for moderate Men, which Melchisedech offered to Abraham the Conqueror of five Kings?

A. Nihil opsonii igitur? Nothing of other Victuals then?

B. Erat nonnihil. There was something.

A. Quodnam? What?

B. Memini nos fuisse novem convivæ numero in mensa, cum numerarem non nisi septem foliola lactucæ innatantia aceto, sed absque oleo. I remember we were nine Guests in Number at Table, when I counted but seven little Leaves of Lettice swimming in Vinegar, but without Oil.

A. Devorabat ille igitur suas fabas solus? Did he devour then his Beans by himself?

B. Eme-

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B. Emerat vix semibolo, nec tamen vetabat, si quis assidens proxime vellet gustare; sed videbatur incivile eripere suum cibum languido.

He had bought them for scarce a Farthing, nor yet did he forbid it, if any one sitting next him had a mind to taste; but it seemed uncivil to take his *Viſuals* from the sick Man.

A. Secabantur folia, quemadmodum proverbium meminit de cumino?

Were the Leaves cut, as the Proverb makes mention of Cumin?

B. Non; sed lactucis absumptis a primoribus, reliqui immergebant panem aceto.

No; but the Lettices being eat up by the chief Persons, the rest dipped their Bread in the Vinegar.

A. Quid autem post septem folia?

But what after the seven Leaves?

B. Quid nisi caseus, clausula conviviorum?

What but Cheese, the Conclusion of Feasts?

A. Hiccinne erat perpetuus apparatus?

Was this his perpetual Provision?

B. Propemodum; nisi quod interdum, si expertus fuisset Mercurium propitium, eo dicerat paulo profusior.

Almost; but that sometimes, if he had found Mercury favourable, that Day he was a little more profuse.

A. Quid tum?

What then?

B. Jubebat tres recentes uvas emi uno

He ordered three fresh Bunches of Grapes to be
O 3 nam-

156 OPULENTIA SORDIDA.

nummulo *aereo*. Ea bought with one little Piece
res *exhilarabat* totam of Money of Brass. That
familiam. Thing rejoiced the whole
Family.

A. Quidni? Why not?

B. Id duntaxat eo That only at that Time,
tempore, cum est sum- when there is a very great
ma vilitas *uvarum* ibi. Cheapness of Grapes there.

A. Proin *profunde-* Wherefore did he spend
bat nihil extra autum- nothing out of Autumn?
num?

B. Profundebat. He did spend. There are
Sunt illic *navicula-* there Boatmen, who take a
tores, qui *hauriunt* certain little Sort of Shell-
quoddam *minutum* Fish, chiefly out of the
genus *concharum*, po- Sewers. These give Notice
tissimum *e latrinis*. by a certain Cry what
Hi significant certo they have to sell. Sometimes
clamore quid babeant he ordered some to be bought
venale. Interdum ju- of them for Half a Piece
bebat *emi* ab his dimi- of Money, which they call
dio *nummuli*, quem Bagathinas. But then you
illi appellant Baga- would have said that there
thinum. Tum vero was a Wedding in that Fa-
dixisses esse nuptias in mily. For there was need
ea familia. Nam erat of a Fire, altho' they be boiled
opus igni, licet perco- very quickly. And these
quantur *celerrime*. were indeed after the Cheese
Atque hæc quidem instead of Sweetmeats.
post caseum loco bella-
riorum.

A. Bella *bellaria* Pretty Sweetmeats in-
mehercle. Sed nihil deed. But was no Fleesh
car-

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carnium apponeba- served up ever, or
tur unquam, aut pis- Fish?
cium?

B. Tandem victus At last being overcome
meis clamoribus, cæ- with my Clamours, he began
pit esse splendidior. to be more splendid. But
Quoties autem vole- as often as he had a Mind
bat videri Lucullus, to seem a Lucullus, these
hi ferme erant mis- commonly were his Dishes.
sus.

A. Istuc vero lu- That indeed I would
bens audiero. willingly hear.

B. Primo loco jus- In the first Place a Broth
culum dabatur, quod was given us, which they,
illi, nescio ob quam I know not for what Cause,
causam, appellant mi- call Ministra.
nistram.

A. Lautum opinor. Dainty I suppose.

B. Conditum his Seasoned with these Spi-
aromatibus. Cacabus ces. A Kettle is set upon
admoventur igni plenus the Fire full of Water,
aqua, conjiciunt in e- they throw into it some
um aliquot fragmenta Pieces of Cheese made of
casei bubulini, qui jam Cow's Milk, which long
olim induruit in sax- before was grown as hard
um. Nam opus est as a Stone. For there is
bona securi ad defrin- need of a good Ax to
gendum aliquid. Cum break any Thing off.
ea fragmenta cœperint When those Fragments be-
solvi tepore aquæ, gin to be dissolved by the
inficiunt eam, ne pos- Warmth of the Water,
sit dici mera aqua. they give it a Taste, that
it cannot be called meer
Pra-

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Præparant stoma-
chum hoc juscule.

Water. They prepare the
Stomach with this Broth.

A. Dignum suis.

Fit for Swine.

B. Dein paulum
carnium de ventre ve-
teris vaccæ apponitur,
sed elixum ante quin-
decim dies.

Then a little Flesh of
Tripe of an old Cow is
served up, but boiled fifteen
Days before.

A. Fætet igitur.

It stinks then.

B. Maxime, sed re-
medium adhibetur.

Yes, but a Remedy is
applied.

A. Quodnam?

What?

B. Dicam, sed ve-
reor ne imiteris.

I will tell you, but I fear
lest you should imitate it.

A. Scilicet.

Yes.

B. Miscent ovum
calefactæ aquæ; co-
jure perfundunt car-
nem; ita oculi sal-
dantur magis quam
nares. Nam fætor e-
rumpit per omnia. Si
dies requirit esum
piscium, interdum tres
auratæ apponuntur, nec
bæ magnæ, cum sint
septem aut octo con-
vivæ.

They mix an Egg with
warm Water; with that
Sauce they sprinkle the
Flesh; so the Eyes are
deceived more than the
Nostrils. For the Stink
breaks through all. If
the Day requires the Eat-
ing of Fish, sometimes
three Giltheads are served
up, nor these great ones,
when there are seven or
eight Guests.

A. Nihil præterea?

Nothing besides?

B. Ni-

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B. Nihil nisi ille *Nothing but that stony*
saxus caseus. *Cheese.*

A. Narras mihi novum Lucullum: Sed *You tell me of a new*
qui potuit tam exilis Lucullus: But how could
apparatus sufficere tot such slender Provision suf-
convivis, præsertim re- fice so many Guests, especi-
fectis nullo jentaculo? ally refreshed with no
Breakfast?

B. Imo ne sis in- *Nay that you may not*
sciens, socrus, nurus, be ignorant, a Mother-in-
minor natu filius, fa- Law, a Daughter in-Law,
mula, et aliquot par- the younger Son, a Maid,
vuli alebantur ex re- and some little ones were
liquiis ejus convivii. fed out of the Remains of
that Meal.

A. Tu quidem aux- *You indeed have increased*
isti meam admiratio- my Admiration, not taken it
nem, non ademiſti. away.

B. Vix posſum de- *I can hardly describe that*
scribere istuc tibi, nisi to you, unless first I paint
prius depinxero ordi- the Order of the Feast.
nem convivii.

A. Pinge igitur. *Paint it then.*

B. Antronius obti- *Antronius had the first*
nebat primum locum, Place, but that I sat upon
nisi quod ego sedebam his Right Hand, as an ex-
dexter illi, velut ex- traordinary Person. O-
traordinarius. E re- ver against Antronius Or-
gione Antronii Or- throgonus; Verpius sat by
throgonus; Verpius Orthrogonus. Strategus by
assidebat Orthrogono. Nation a Greek, by Ver-
Strategus natione pius. His eldest Son sat on
Græcus

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Græcus Verpio. Natus major filius affidebat sinister Antronio. Si quis conviva accessit, locus dabatur pro dignitate. Primum erat minimum periculi vel discriminis de jure; nisi quod fragmenta casei bubulininatabant in discis procerum. Cæterum quoddam valium fiebat ex ferme quatuor phialis vini aquæque, ut nemo posset attingere quod erat appositum, præter tres, ante quos patina stabat; nisi quis sustinisset esse impudentissimus, et transilire septa. Nec tamen ea patina manebat diu; sed tollebatur mox, ut aliquid superesset familiæ.

the Left Hand of Antronius. If any Guest came in, a Place was given him according to his Worth. First there was very little of Danger or Hazard as to the Broth; but that Pieces of Cheese made of Cow's Milk swam in the Dishes of the great Folks. But a certain Rampart was made out of commonly four Vials of Wine and Water, that no-body could touch what was served up, besides three, before whom the Dish stood; unless any one would have endured to be very impudent, and to leap over the Hedge. Nor yet did that Dish stay long, but was taken away presently, that something might be left for the Family.

A. Quid igitur edebant reliqui?

What then did the rest eat?

B. Deliciabantur suo more.

They feasted after their Fashion.

A. Qui?

How?

B. Macerabant illum argillaceum panem vino vetustissima facis.

They soaked that Clay Bread in Wine of very old Drege.

A. Tale

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A. Tale convivium oportuit esse perbreve. Such a Feast must have been very short.

B. Frequenter proximis hora. Often longer than an Hour,

A. Qui potuit? How could it?

B. Sublatis mox, ut dixi, quæ non carebant periculo, caseus apponabatur, unde erat nullum periculum, ne quisquam abraderet quidquam scaris cultello. Illa præclara tex manebat, et suus cujusque panis. Atque fabulæ miscebantur tuto inter hæc bel-laria. Interim senatus sceminarum prande-bat.

These Things being taken away presently, as I said, which did not want Danger, the Cheese was set on, from whence there was no Danger, lest any one should scrape any Thing with an eating Knife. That famous Dregs staid, and every one's Bread. And Stories were mixed safely amongst these Sweatmeats. In the mean time the Parliament of Women dined.

A. Quid operæ interim? What did the Work Folks in the mean time?

B. Habebant nihil commune nobiscum; prandebant ac cœnabant suis horis. They had nothing common with us; they dined and supped at their own Hours.

A. Verum cujuscmodi apparatus? But of what Sort was the Provision?

B. Istuc est tuum guess. That is your Part to guess.

A. At

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A. At hora vix sufficit Germanis in jentaculum, tantundem in merendam, sesquibora in prandium, duæ horæ in cœnam; ac nisi expleantur assatim eleganti vino, bonis carnibus ac piscibus, deserunt patronum, ac fugiunt in bellum.

But an Hour hardly suffices the Germans for Breakfast, as much for Drinking, an Hour and an Half for Dinner, two Hours for Supper; and unless they be filled plentifully with fine Wine, good Flesh and Fish, they forsake their Master, and fly into the War.

B. Cuique genti est suus mos. Itali impendunt minimum gulæ, malunt pecuniam quam voluptatem; et sunt sobrii natura quoque, non solum instituta.

Every Nation has its own Way. The Italians bestow very little upon the Throat, they had rather have Money than Pleasure; and they are sober by Nature too, not only by Custom.

A. Nunc profecto non miror te rediisse nobis tam exilem, sed demiror te rediisse omnino vivum, præsertim cum assuevisses antea capis, perdicibus, tur- turibus, et phasianis.

Now truly I do not wonder that you are returned to us so thin, but I wonder that you are returned at all alive, especially when you were accustomed before to Capons, Partridges, Pigeons, and Pheasants.

B. Plane perieram, nisi remedium repertum fuisset.

I had certainly perished, unless a Remedy had been found out.

A. Res male agitur, ubi est opus tot remediis.

The Matter is ill managed, where there is need of so many Remedies.

B. Ef-

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B. Effeceram ut quarta pars pulli elixi daretur mihi jam languescenti, in singula convivio.

I had prevailed that a fourth Part of a Pullet boiled should be given me now languishing, for every Meal.

A. Nunc incipies vivere.

Now you will begin to live.

B. Non admodum. Exiguus pullus emebatur, ne multum impenderetur; cujusmodi sex non sufficerent uni Polono boni stomachi in jentaculum. Nec dabant cibum empto, ne esset quid impendii. Quare ala aut poples enecti macie, et semivivi coquebatur. Jecur dabatur filio Orthrogoni infanti. Mulieres autem ebibebant jus semel atque iterum, nova aqua infusa subinde. Itaque poples veniebat ad me sicciore pumice; et incipidior quovis putri ligno. Jus erat nihil nisi mera aqua.

Not very much. A small Pullet was bought, lest much should be expended; of which Sort six would not suffice one Polander of a good Stomach for Breakfast. Nor did they give Meat to it when bought, that there might not be any Thing of Charge. Wherefore a Wing or a Leg of it mortified with Leanness, and half alive was boied. The Liver was given to the Son of Orthrogonus an Infant. But the Women sup'd of the Broth once and again. new Water being poured in now and then. Wherefore the Leg came to me drier than a Pumice Stone, and more insipid than any rotten Wood. The Broth was nothing but mere Water.

A. Et tamen audio genus avium esse illic copiosissimum, et elegans et vile.

And yet I hear that Fowl is there very plentiful, and fine and cheap.

P

B. Est

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B. Est prorsus, sed pecunia est carior illis.

It is indeed, but Money is dearer to them.

A. Dedisti satis pœnarum, *etiamsi occidisses Romanum Pontificem, aut si minxisses ad sepulchrum divi Petri.*

You have suffered Punishment enough, *although you had killed the Roman Pontiff, or if you had pissed against the Sepulchre of St. Peter.*

B. Sed audi reliquum fabulæ. Scis esse in quaque hebdomade quinque dies, quibus vescimur carnibus.

But bear the rest of the Story. You know there are in every Week five Days, upon which we eat Flesh.

A. Nimirum.

Yes.

B. Itaque emebant duntaxat duos pullos. Die Jovis fingeabant se oblitos emere, ne vel apponerent totum pullum eo die, vel aliquid superesset.

Wherefore they bought only two Pullets. On Thursday they pretended they forgot to buy one, lest either they should serve up a whole Pullet that Day, or something should be left.

A. Næ iste Antro-nius superat Plautinum Euclionem. Sed quo remedio consulabas vitæ piscariis diebus?

Truly that Antro-nius outdoes Plautus's Euclio. But by what Remedy did you provide for Life on Fish Days?

B. Dederam negotium cuidam amico, ut emeret tria ova mihi meo ære in singu-

I gave a Charge to a certain Friend, that he should buy three Eggs for me with my own Money for

los dies, *duo* in prandium, *unum* in cœnam. Sed heic quœque fœminæ pro recentibus care emptis supponebant semiputria. Ut crederem præclare mecum actas, si esset unum ex tribus quod posset edi. Tandem emeram et utrem purioris vini mea pecunia; cæterum mulieres effracta sera, intra paucos dies exorbuerunt, Antronio non admodum irato.

A. Itane, nullus erat illic, qui miseresceret tui?

B. Miseresceret! Imo videbar illis quispian gluto et belluo, qui unus devorarem tantum ciborum. Itaque Orthrogonus admonerat me subinde, ut haberem rationem ejus regionis; et consulerem meæ incolumitati; et commemorabat aliquot nostrates, quibus edacitas conciliasset illic aut mortem, aut aliquem gravissimum morbum.

every Day, *two* for Dinner, *one* Summer. But here likewise the Women for fresh ones dear bought put me half rotten ones. That I thought they dealt well with me, if there was one of three that could be eaten. At length I bought likewise a Cagg of purer Wine with my own Money; but the Women having broken the Lock, in a few Days drank it off, Antronius not being very angry.

Ay, was there none there that pitied you?

Pitied! Nay I seemed to them some Glutton, and a Gormandizer, who alone devoured so much Meat. Therefore Orthrogonus advised me now and then, to have a Regard to that Country, and take care of my Security; and he mentioned some of our Countrymen, upon whom Gluttony had brought there either Death, or some very grievous Distemper. When he saw me prop up my poor Body with some Dainties

P 2 Cum

Cum is *videret* me fulcire *corpusculum* quibusdam *delitiis*, quas *Pharmacopœa* venditant *illic* ex *pineis nucleis*, aut *peponum*, *melonumque*, *tractum* et *assidujs laboribus*, et *inedia*, et *jam etiam morbo*, *subornat medicum amicum* *mibi* ac *familiarem*, ut *persuadeat moderationem victus*. *Egit hoc mecum diligenter*; *moxque sensi subornatum*, *nec respondi tamen*. *Cum ageret idem mecum accuratius*, *nec faceret finem admonendi*, *Dic mibi*, *inquam*, *egregie vir*, *loqueris isthæc serio an joco*? *Serio*, *inquit*. *Quid igitur suades ut faciam*? *Abstine a cœnis in totum*; et *adde vino*, *ut minimum*, *dimidium aquæ*. *Risi præclarum consilium*. *Si cupis me extinctum*, *esset mors huic corpusculo*, *et raro et exili*, *et subtilissimis spiritibus*, *abstinere vel semel a cœna*. *Habeo id comperitum toties ipsa re*,

which the *Apothecaries* sell there of *Pine-Kernels*, or of *Cucumbers*, and *Melons*, being broke both with continual *Fatigues* and *Fasting*, and now also with a *Dissemper*, he procures a *Doctor*, a *Friend to me* and *Acquaintance*, to persuade me to a *Moderation of Diet*. He treated upon this with me *diligently*, and presently I perceived he was put upon it, yet I did not answer. When he treated upon the same Thing with me *more accurately*, and did not make an *End of advising me*, Tell me, say I, *excellent Sir*, do you say those Things in *Earnest*, or in *Jest*? In *Earnest*, says he. What then do you advise me to do? *Abstain from Suppers altogether*; and add to your *Wine*, at least, half *Water*. I laugh'd at his famous *Advice*. If you desire to have me *dead*, it would be *Death* to this poor *Body*, both *thin and spare*, and of very *subtile Spirits*, to abstain but once from *Supper*, I have found that so often by *Experience*, that I have no *Mind* to try again. And what do you think
ut

ut non libeat experi
iterum. Quid autem
censes futurum, si sic
pransus *temporem* a
cœna? Et jubes a-
quam addi tali vino?
Quasi non præstaret
bibere puram aquam
quam sæculentam. Nec
dubito quin Orthro-
gonus jusserit te loqui
hæc. Medicus subri-
fit, ac mitigavit con-
siliū. Non loquor
hæc, inquit, doctissime
Gilberte, quod arceam
te a cœnis in totum;
licebit gustare ovum
et bibere semel, sic e-
nim ipse vivo. Ovum
coquitur in cœnam,
capio inde dimidium
vitelli, do reliquum
filio, mox hausto semi-
cyatho vini, studeo in
multam noctem.

A. Num medicus
prædicabat isthæc ve-
ra?

B. Verissima. Nam
ipse ambulans forte
per viam redibam a
sacro, et comes admo-
nuerat medicum ha-
bitare illic; libuit
videre illius regnum,
erat autem dominicus

would be, if when I have
so dined I should abstain
from Supper? And do you
order Water to be added
to such Wine? As tho' it
were not better to drink pure
Water than dreggy. Nor
do I doubt but Orthrogonus
bid you say this. The Doc-
tor smiled, and qualified his
Advice. I do not say these
things, quoth he, most learn-
ed Gilbert, that I would
restrain you from Suppers
altogether; you may taste
an Egg, and drink once;
for so I myself live. An
Egg is boiled for Supper,
I take from thence half of
the Yolk, I give the rest
to my Son, by and by having
drunk half a Glass of Wine,
I study 'till late at Night.

Did the Doctor say these
things truly?

Very truly. For I my-
self walking by chance a-
long the Street, was coming
from Prayers; and my
Companion had told me
that the Doctor lived there;
I had a Mind to see his
Kingdom, and it was the
P 3 dies:

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dies: *Pulsarui fores, apertæ sunt, ascendi, offendo medicum prudentem cum filio, et eodem famulo: Apparatus erant duo ova, nihil præterea.*

Lord's Day: I knocked at the Door, it was opened; I went up, I find the Doctor dining with his Son, and the same his Servant: The Provision was two Eggs, nothing besides.

A. Homines oportuit esse exsangues.

The Men must have been void of Blood.

B. Imo ambo erant pulchre habito corpore, vivida ac rubido colore, lætis oculis.

Nay both were of a good like Body; of a lively and ruddy Colour, with chearful Eyes.

A. Est vix credibile.

It is scarce credible.

B. At ego narro compertissima. Nec ille solus vivit ad istum modum, sed complures alii, et clari imaginibus, et re lauta. Polyphagia et Polyposia, crede mihi, est res consuetudinis, non naturæ. Si quis assuescat paulatim, proficiet eo tandem, ut faciat idem quod Milo, qui absumpsit totum bovem eodem die.

But I tell you Things I know very well. Nor does he alone live after that Manner, but many others both nobly descended, and of a good Estate. Much Eating and much Drinking, believe me, is a Thing of Custom, not Nature: If any one would use himself by Degrees, he would improve to that degree at last, that he might do the same that Milo did, who eat up a whole Ox in the same Day.

A. Immortalem Deum! Si licet tueri va-

Immortal God! If it be possible to maintain letu-

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letudinem tam parvo
victu, quantum impen-
diorum perit Germa-
nis, Anglis, Danis, et
Polonis?

one's Health with so little
Viſuals, how much Charge
is loſt by the Germans, Eng-
liſh, Danes, and Poles?

B. Plurimum haud
dubie, et quidem non
ſine gravi detrimento
tum valetudinis, tum
ingenii.

Very much no doubt,
and indeed not without
grievous Prejudice both to
the Health, and alſo to a
Man's Parts.

A. Sed quid obſta-
bat quo minus ille vic-
tus ſufficeret tibi?

But what hindered that
Diet would not ſuffice you?

B. Quia aſſueveram
diverſis, et erat ſerum
jam mutare conſue-
tudinem; quanquam
exiguitas ciborum non
tam offendeſbat me
quam corruptio. Duo
ova poterant ſufficere,
ſi fuiſſent recens nata:
cyathus vini erat ſa-
tis, niſi vapida fœx
daretur pro vino:
Dimidium panis alu-
iſſet, niſi argilla dare-
tur pro pane.

Because I had been ac-
cuſtomed to different
Things, and it was too late
then to change a Cuſtom;
altho' the ſmall Quantity of
the Viſuals did not ſo much
offend me as the Corruption.
Two Eggs might have
ſufficed, if they had been new
laid: A Glaſs of Wine was
enough, but that dead Dregs
was given me for Wine:
Half a Loaf would have ſid
me, but that Clay was given
me for Bread.

A. Antronium eſſe
adeo ſordidum in tan-
tis opibus!

That Antronius ſhould
be ſo ſordid in ſo much
Wealth!

A. Arbitror ejus
conſum non fuiſſe in-

I believe his Eſtate was
not leſs than eighty thou-
tra

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tra octoginta millia ducatorum. Nec erat ullus annus, quo lucrum mille ducatorum non accederet, ut dicam parcissime.

sand Ducats. Nor was there any Year, in which the Gain of a thousand Ducats was not added to it, to speak very sparingly.

A. Sed num juvenes illi, quibus hæc parabantur, utebantur eadem parsimonia?

But whether or no did the young Men, for whom this was provided, use the same Frugality?

B. Utebantur; sed domi duntaxat, foris liguriebant, scortabantur, ludebant alea. Cumque pater gravaretur impendere terentium in gratiam honestissimorum convivarum, juvenes perdebant interdum sexaginta ducatos una nocte alea.

They did use it; but at home only, abroad they sared daintily, whored, played at Dice: and whereas the Father thought much to expend a Farthing on the Account of the most honourable Guests, the young Fellows lost sometimes sixty Ducats in one Night at Dice.

A. Sic solent perire quæ corraduntur sordibus. Verum incolumis e tantis periculis, quo te confers?

So that uses to be lost, which is scraped together by Covetousness. But now that you are escaped out of so great Danger, whither do you betake yourself?

B. Ad vetustissimum contubernium Gallo- rum, sarturus quod dispendii factum est illic.

To a very old Club of French Men, to make up what Loss I suffered there.

D I L U.



DILUCULUM.

A. **H**ODIE volebam te conventum, sed negabaris esse domi.

TO-day I was desirous to have met with you, but you were denied to be at Home.

B. Non mentiti sunt omnino. Non eram quidem tibi, sed eram tum mihi maxime.

They did not lye altogether. I was not indeed for you, but I was then for myself very much.

A. Quid ænigmatiſ est iſtud ?

What Riddle is that ?

B. Noſti illud vetuſt proverbium, Non dormio omnibus. Nec jocus Naſicæ fugit te, cui volenti inviſere familiarem Ennium, cum ancilla juſſu heri, negaſſet eſſe domi ; Naſica ſenſit et diſceſſit. Cæterum ubi Ennius viciffim ingreſſus domum Naſicæ, rogaſſet puerum num eſſet

You know that old Proverb, I do not ſleep for all Men. Nor does the Jeſt of Naſica ſcape you, to whom deſirous to viſit his Friend Ennius, when the Maid by the Order of her Maſter, denied that he was at home ; Naſica perceived it, and departed. But when Ennius in his Turn entering the Houſe of Naſica, asked the Boy in-

intus, *Nasica* clama-
vit *de conclavi*, in-
quiens *non sum do-*
mi. Quumque En-
nius agnita voce dix-
isset, impudens, *non*
agnosco te loquentem?
Imo, inquit *Nasica*,
tu impudentior, qui
non habes fidem mi-
hi, cum ego credide-
rim tuæ ancillæ.

whether *he was* within,
Nasica shouted *from the*
Parlour, saying *I am not*
at Home. And when *En-*
nius knowing his Voice
said, you impudent Fel-
low, do not I know you
speaking? Nay, says *Na-*
sica, you are more impu-
dent, who do not give Cre-
dit to me, whereas I trust-
ed your Maid.

A. Eras fortassis
occupator.

You were perhaps busy.

B. Imo suaviter
otiosus.

Nay sweetly idle.

A. Rursum torques
ænigmatæ.

Again you trouble me with
a Riddle.

B. Dicam igitur
explanate. Nec di-
cam *ficum* aliud quam
ficum.

I will tell you then plain-
ly. Nor will I call a Fig
any thing else than a Fig.

A. Dic.

Tell me.

B. Altum dormie-
bam.

I was fast asleep.

A. Quid ais? At-
qui octava hora præ-
terierat jam, cum Sol
surgat hoc mense ante
quartam.

What say you? But
the eighth Hour had pass-
ed then, whereas the Sun
riseth this Month before the
fourth.

B. Li-

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B. Libertum est soli
per me quidem surge-
re vel media nocte,
modo liceat mihi dor-
mire usque ad satieta-
tem.

It is free for the Sun for
me indeed to rise even at
Mid-night, so that it be
allowed me to sleep to Sa-
tisfaction.

A. Verum utrum
istuc accidit casu, an
est consuetudo?

But whether did that
happen by Chance, or is it
a Custom?

B. Consuetudo pror-
sus.

Custom entirely.

A. Atqui consuetu-
do rei non bonæ est
pessima.

But the Custom of a
Thing not good is very bad.

B. Imo nullus som-
nus est suavior quam
post solem exortum.

Nay no Sleep is pleasant-
er than after the Sun is
risen.

A. Qua hora tan-
dem soles relinquere
lectum?

What Hour at last do
you use to leave your Bed?

B. Inter quartam
et nonam.

Betwixt the fourth and
the ninth.

A. Spatium satis
amplum. Regina vix
tot horis comutus,
sed unde venisti in ist-
tam consuetudinem?

Time long enough.
Queens hardly are so many
Hours a dressing, but how
came you into that Custom?

B. Quia solemus
proferre convivium, lu-
sus, et jocos in mul-
tam noctem. Pensa-

Because we use to pro-
long Feasts, Games, and
Jests 'till late at Night.
mus

mus *id dispendii* matutino somno.

We make up *that Loss* by Morning Sleep.

A. Vix unquam vidi *hominem* perditius *prodigum* te.

I scarce ever saw a *Man* more perniciously *prodigal* than you.

B. Videtur *mibi* parsimonia *magis* quam *profusio*. Interim *nec absumo* candelas, *nec detero* vestes.

It seems to me *Frugality* rather than *Prodigality*. In the mean time I *neither consume* Candles, nor wear *Cloaths*.

A. Præpostera *frugalitas* quidem *servare* vitrum ut perdas *gemmas*. Ille *philosophus* aliter sapuit, qui rogatus *quid* esset *pretiosissimum*, respondit *tempus*. Porro *sum* constat *diluculum* esse *optimam* partem *totius* diei, tu gaudes perdere *quod* est *pretiosissimum* in *pretiosissima* re.

Preposterous *Frugality* indeed to *save* Glass *that* you may lose *Jewels*. That *Philosopher* was otherwise minded, *who* being asked *what* was the most precious *Thing*, answered *Time*. Moreover *since* it is agreed *that* the Morning is the best *Part* of the *whole* Day, you love to lose *what* is the most precious in the most precious *Thing*.

B. An hoc perit, *quod* datur *corpusculo*?

Is that lost, *which* is given to the *Body*?

A. Imo *detrahitur* *corpusculo*, *quod* tum *suavissime* *afficitur*, maximeq; *vegetatur*, cum *rescitur* *tempestivo* moderatoq; *somno*, et *corroboratur* *matutina* *vigilia*.

Nay it is taken from the *Body*, *which* then is most *sweetly* *affected*, and most of all recruited, *when* it is refreshed with *seasonable* and moderate *Sleep*, and is strengthened with *Morning* *Watching*. B. Sed

DILUCULUM. 175

B. Sed est dulce dormire. But it is pleasant to sleep.

A. Quid potest esse dulce fatienti nihil? What can be pleasant to one that perceives nothing?

B. Hoc ipsum est dulce sentire nihil molestiæ. This very Thing is pleasant to perceive nothing of Trouble.

A. Atqui sunt feliciores isto nomine, qui dormiunt in sepulchris; nam nonnunquam infemnia sunt molestia dormienti. But they are more happy in that respect who sleep in their Graves; for sometimes Dreams are troublesome to a Man asleep.

B. Aiunt corpus saginari maxime eo somno. They say that the Body is fattened most of all with that Sleep.

A. Ista est sagina glirium, non hominum. Animalia quæ parantur epulis recte saginantur. Quorsum attinet homini accersere obesitatem, nisi ut incedat onustus graviore sarcina? Dic mihi, si haberes famulum, utrum mallet obesum, an vegetum et habitum ad omnia munia? That is the fattening of Dormice, not of Men. Animals that are prepared for Feasts are rightly fattened. What signifies it for a Man to procure Fatness, but that he may go loaded with a heavier Pack? Tell me, if you had a Servant, whether you had rather have him fat, or lively and fit for all Services?

B. Atqui non sum famulus. But I am not a Servant.

Q

A. Sat

176 DILUCULUM.

A. Sat est mihi,
quod malles ministrum
aptum officiis
quam bene saginatum.

It is enough for me, that
you had rather have a Ser-
vant fit for Service, than
well fattened.

B. Plane malle.

Indeed I had rather.

A. At Plato dixit
animum hominis esse
hominem, corpus esse
nihil aliud quam do-
micihum, aut instru-
mentum. Tu certe
fateberis, opinor, ani-
mam esse principalem
portionem hominis,
corpus ministrum a-
nimi.

But Plato said that the
Soul of a Man is the Man,
that the Body is nothing else
than a House, or Instru-
ment. You however will
confess, I suppose, that the
Soul is the principal Part of
Man, the Body the Servant
of the Mind.

B. Esto, si vis.

Let it be so, if you will.

A. Cum tibi nolles
ministrum tardum ab-
domine, sed malles
agilem et alacrem, cur
paras ignavum et obe-
sum ministrum animo?

Since you would not have
a Servant heavy with a
great Belly, but had rather
have one nimble and brisk,
why do you provide a lazy
and fat Servant for the
Mind?

B. Vincor veris.

I am overcome with
Truth.

A. Jam accipe aliud
dispendium. Ut animus
longe præstat corpori,
ita fateris opes animi
longe præcellere bona
corporis.

Now bear another Loss.
As the Mind far excels the
Body, so you confess that
the Riches of the Mind far
excel the good Things of the
Body.

B. Dicis

B. Dicis probabile.

You say what is likely.

A. Sed inter bona animi, sapientia tenet primas.

But amongst the good Things of the Mind, Wisdom has the first Place.

B. Fateor.

I confess.

A. Nulla pars diei est utilior ad parandam hanc, quam diluculum, cum Sol exoriens novus adfert vigorem et alacritatem omnibus, discutitque nebulas consuetas exhalari e ventriculo, quæ solent obnubilare domicilium mentis.

No Part of the Day is more useful for the getting of this than the Morning, when the Sun rising fresh brings Vigour and Briskness to all Things, and dissipates the Fumes that use to be exhaled out of the Stomach, which are wont to cloud the Habitation of the Mind.

B. Non repugno.

I do not say nay.

A. Nunc supputa mihi quantum eruditionis possis parare tibi illis quatuor horis, quas perdis intempestivo somno.

Now reckon up for me how much Learning you might get to yourself in those four Hours, which you lose in unseasonable Sleep.

B. Multum profecto.

Much indeed.

A. Expertus sum plus effici in studiis, una hora matutina, quam tribus pomeridianis, idque nullo detrimento corporis.

I have experienced that more is done in one's Studies, in one Hour in the Morning, than in three in the Afternoon, and that with no Damage to the Body.

Q 2

B. Au-

178 D I L U C U L U M.

B. Audivi.

I have heard so.

A. Deinde reputa illud; si conferas in summam jacturam singulorum dierum, quantus cumulus fit futurus.

Then consider that; if you cast up into a Sum the Loss of every Day, how great a Mass it will be.

B. Ingens profectio.

A huge one truly.

A. Qui profundis gemmas et aurum temere, habetur prodigus, et accipit tutorem; qui perdit hæc bona tanto pretiosiora, nonne est multo turpius prodigus?

He that squanders away Jewels and Gold rashly, is reckoned a Prodigal, and receives a Guardian; he that throws away these good Things so much more precious, is not he much more scandalously prodigal?

B. Sic apparet, si perpendamus rem recta ratione.

So it appears, if we examine the Matter by right Reason.

A. Jam expende illud quod Plato scripsit, nihil esse pulchrius, nihil amabilius sapientia, quæ si posset cerni corporeis oculis, excitaret incredibiles amores sui.

Now consider that which Plato writ, that nothing is more beautiful, nothing more lovely than Wisdom, which, if it could be seen with bodily Eyes, would raise incredible Love of itself.

B. Atqui illa non potest cerni.

But that cannot be seen.

A. Fateor, corporeis oculis, verum cernitur oculis animi,

I confess, with bodily Eyes, but it is seen with the Eyes of the Mind,
qua

quæ est potior pars hominis, et ubi est incredibile amor, ibi oportet adfuit summa voluptas, quoties animus congregitur cum tali amica.

which is the better Part of Man, and where there is incredible Love, there must be the greatest Pleasure, as oft as the Mind confers with such a Mistress.

B. Narras verisimile.

You say what is likely.

A. Ito nunc et commuta somnum imaginem mortis, cum hac voluptate, si videtur.

Go now and change Sleep, the Image of Death, for this Pleasure, if it seems good.

B. Verum interim nocturni lusus pereunt.

But in the mean Time Nightly Sports are lost.

A. Perdit plumbum bene, qui vertit in aurum. Natura tribuit noctem somno. Exoriens Sol revocat cum omne genus animantium, tum præcipue hominem ad munia vite. Qui dormiunt, inquit Paulus, dormiunt nocte; et qui sunt ebrii, sunt ebrii nocte. Proinde quid est turpius quam, cum omnia animantia expergiscantur cum Sole, quædam etiam saluent eum nondum apparentem, sed adven-

He loses Lead well, who turns it into Gold. Nature has given the Night for Sleep. The rising Sun calls upon both every Kind of living Creatures, and especially Man, to the Offices of Life. They who sleep, says Paul, sleep in the Night; and they who are drunk, are drunk in the Night. Therefore what is more scandalous than when all Animals awake with the Sun, some also salute him not yet appearing, but coming with singing; when the Elephant adores the rising Sun, that

tantem canu; cum elephantus adoret orientem Solem, hominem stertere diu post exitum Solis? Quoties ille aureus splendor illustrat tuum cubiculum, nonne videtur exprobrare dormienti, stulte, quid gaudes perdere optimam partem vite tue? Non luceo in hoc ut dormiatis abditi, sed ut invigiletis honestissimis rebus. Nemo accendit lucernam, ut dormiat, sed ut agat aliquid operis: Et nihil aliud quam stertis ad hanc lucernam, pulcherriam omnium?

B. Declamas belle.

A. Non belle, sed vere. Age non dubito quin audiveris frequenter illud Hesiodum, parsimonia est sera in fundo.

B. Frequentissime, nam vinum est optimum in medio dolio.

A. Atqui prima pars in vita nimirum adolescentia est optima.

Man should snore a long time after the rising of the Sun? As often as that Golden Splendor enlightens your Bed-Chamber, does it not seem to upbraid you sleeping, thou Fool, why dost thou love to lose the best Part of thy Life? I do not shine for this that you may sleep in private, but that you may mind the most honourable Things. No-body lights a Candle that he may sleep, but that he may do some Work: And dost thou nothing else but snore by this Candle, the finest of all?

You declaim prettily.

Not prettily, but truly. Well I doubt not but you have heard frequently that of Hesiod, sparing is too late in the Bottom.

Very frequently, for Wine is the best in the Middle of the Cask.

But the first Part in Life, to wit, Youth, is the best.

A. Pro-

DILUCULUM. 181

A. Profecto sic est. Truly so it is.

B. At diluculum est hoc diei, quod adolescentia vitæ. An non faciunt igitur stulte, qui perdunt adolescentiam nugis, matutinas horas somno ? But the Morning is that to the Day, which Youth is to Life. Do not they do therefore foolishly, who lose their Youth in Trifles, their Morning Hours in Sleep ?

A. Sic apparet. So it appears.

B. An est ulla possessio, quæ sit conferenda cum vita hominis ? Is there any Possession that is to be compared with the Life of Man ?

A. Ne universa gazæ quidem Persarum. Not all the Treasure indeed of the Persians.

B. An non odisses hominem vehementer, qui posset ac vellet decurtare vitam tibi malis artibus ad aliquot annos ? Would you not hate the Man very much, who could and would shorten your Life for you by evil Arts for some Years ?

A. Ipse mallet eripere vitam illi. I had rather take his Life from him.

B. Verum arbitror pejores et nocentiores, qui volentes reddunt vitam breviorē sibi. But I think them worse and more mischievous, who voluntarily make Life shorter to themselves.

A. Fateor si qui tales reperiuntur. I confess if any such are found.

B. Re-

B. Reperiuntur ! Found ! *Nay all like you*
Imo omnes similes tui do that.
faciunt id.

A. Bona verba. Good Words.

B. Optima. *Re-*
puta sic cum tuo ani-
mo, nonne Plinius vi-
detur dixisse rectissime,
vitam esse vigiliam, et
hominem vivere hoc
pluribus horis, quo
majorem partem tem-
poris impenderit studi-
is ? Somnus enim est
quædam mors. Unde et
figitur venire ab infe-
ris, et dicitur germa-
nus mortis ab Homero.
Itaque quos somnus
occupat, nec censentur
inter vivos, nec inter
mortuos, sed tamen
potius inter mortuos.

Very good. *Think this*
with your Mind, does not
Pliny seem to have said very
rightly, that Life is a
Watch, and that Man lives
so many the more Hours, by
how much the greater Part
of his Time he spends in
his Studies ? For Sleep is a
Sort of Death. From whence
also it is pretended to come
from Hell, and is called the
Brother German of Death
by Homer. Wherefore those
whom Sleep seizeth are nei-
ther thought amongst the
Living, nor amongst the
Dead, but yet rather amongst
the Dead.

A. Ita videtur om- So it seems indeed.
 nino.

B. Nunc subducito
 rationem mihi, quan-
 tam portionem vitæ re-
 secant sibi, qui singulis
 diebus perdunt tres aut
 quatuor horas somno.

Now cast up the Account
 for me, how great a Part
 of Life they cut off from
 themselves, who every Day
 lose three or four Hours in
 Sleep.

A. Video immen- I see an immense Sum.
 sam summam.

B. Non-

DILUCULUM. 183

B. Nonne haberes
alcumistam pro deo,
qui posset *adjicere* de-
cem annos summæ
vitæ, et revocare pro-
vestiorem ætatem ad
wigorem adolescentiæ?

Would not you reckon
the Alchymist for a God,
that could add ten Years to
the Sum of your Life, and
call back advanced Age to
the Vigour of Youth?

A. Quid ni habe-
rem?

Why should I not reckon
him so?

B. Sed potes præ-
stare hoc tam divinum
beneficium tibi.

But you may do *this* so di-
vine a Benefit to yourself.

A. Quid sic?

How so?

B. Quia mane est
adolescentia dici, ju-
ventus fervet usque ad
meridiem. Mox viri-
lis ætas, cui succedit
vespera pro senectâ;
occusus excipit vespere-
ram, velut mors diei.
Parsimonia autem est
magnum vestigal, sed
nusquam majus quam
hic. An non igitur
adjunxit sibi ingens
lucrum, qui desiit per-
dere magnam partem
vitæ, eamq; optimam?

Because *the Morning* is
the Youth of the Day, Youth
keeps warm 'till Noon. By
and by the manly Age, af-
ter which comes *the Even-*
ing for old Age; Sun-set
succeeds *the Evening*, as
the Death of the Day. And
Frugality is a great Reve-
nue, but no where greater
than here. Has not he
therefore procured to him-
self a huge Gain, who has
ceased to lose a great Part of
his Life, and that the best?

A. Prædicas vera.

You say true.

B. Proinde eorum
querimonia videtur ad-

Wherefore *their Com-*
plaint seems very impudent,
modum

modum impudens, qui accusant Naturam, quod finierit vitam hominis tam angustis spatiis, cum ipsi sponte amputent sibi tantum ex eo quod datum est. Vita est longa satis cuique, si dispensetur parce. Nec est mediocris profectus, si quis gerat quaeque suo tempore. A prandio vix sumus semihomines, cum corpus onustum cibis aggravat mentem. Nec est tutum evocare spiritus ab officina stomachi, peragentes officium concoctionis ad superiora, multo minus a carnem. At bono est totus homo matutinis horis, dum corpus est habile ad omne ministerium, dum alacer animus viget, dum omnis organa mentis sunt tranquilla et serena, dum particula divina aureae spirat, ut ait ille, ac sapit suam originem, et rapitur ad honesta.

A. Tu concionaris
quidem eleganter.

who accuse Nature for having bounded the Life of Man within so narrow a Compass, when they of their own accord cut off from themselves so much of that which was given them. Life is long enough for every one, if it be disposed of sparingly. Nor is it a mean Proficiency, if a Man does every thing in its Time. After Dinner we are scarce half Men, when the Body loaded with Meat oppresses the Mind. Nor is it safe to call off the Spirits from the Work house of the Stomach, performing the Offices of Concoction to the upper Parts, much less after Supper. But a Man is wholly Man in the Morning Hours, whilst the Body is fit for all Service, whilst the chearful Mind is vigorous, whilst all the Organs of the Mind are quiet and serene, whilst the Particle of divine Air breathes, as a certain one says, and has a Tincture of its Original, and is carried out to honourable Things.

You preach indeed finely.

B. Fa-

B. Faber ærarius
*ob vile lucellum surgit
 ante lucem, et amor
 sapientiæ non potest
 expergefaceret nos, ut
 audiamus saltem Solem
 evocantem ad inæsti-
 mabile lucrum. Medici
 fere non dant pharma-
 cum nisi diluculo, illi
 norunt aureas horas,
 ut subveniant corpori,
 nos non novimus eas ut
 locupletemus et sane-
 mus animum? Quod
 si hæc habent leve
 pondus apud te, audi
 quid illa cœlestis sa-
 pientia apud Solomo-
 nem loquatur. Qui
 vigilaverint ad me,
 inquit, mane invenient
 me. In mysticis psal-
 mis, quanta commen-
 datio matutini tempo-
 ris? Mane Prophetæ
 extollit misericordiam
 domini, mane ejus
 vox auditur, mane
 ejus deprecatio præve-
 nit dominum. Et apud
 Lucam Evangelistam
 populus expetens sani-
 tatem et doctrinam a
 domino, confluit ad
 illum mane. Quid
 suspiras?*

A Brazier for poor
*Gain rises before Light,
 and the Love of Wisdom
 cannot awake us, that we
 may hear at least the Sun
 calling us up to inestimable
 Gain. Doctors common-
 ly give not Physick but
 in the Morning; they
 know the golden Hours,
 to relieve the Body, do not
 we know them to enrich
 and cure the Mind? But
 if these Things have little
 Weight with you, bear
 what that heavenly Wis-
 dom with Solomon says.
 They that watch for me,
 says she, in the Morning
 shall find me. In the mys-
 tical Psalms how great is
 the Commendation of the
 Morning Time? In the
 Morning the Prophet ex-
 tols the Mercy of the
 Lord, in the Morning his
 Voice is heard, in the
 Morning his Prayer pre-
 vents the Lord. And in
 Luke the Evangelist, the
 People desiring Health and
 Instruction from the Lord,
 flock in to him in the
 Morning. Why do you
 sigh?*

A. Vix teneo lachrymas, cum subit quantam jacturam vitæ fecerim.

I scarce refrain from Tears, when I think how great a Waste of Life I have made.

B. Est supervacaneum discrucari ob ea, quæ non possunt revocari, sed tamen possunt sarciri posterioribus curis. Incumbe huc igitur potius quam facias jacturam futuri temporis quoque inani deploratione præteritorum.

It is needless to be tormented for those Things, which cannot be recalled, but yet may be cured by future Care. Apply yourself to this therefore, rather than make a Waste of the Time to come too by a vain lamenting of what is past.

A. Mōnes bene, sed diutina consuetudo jam fecit me sui juris.

You advise well, but long Custom has now brought me under its Dominion.

B. Phy! Clavus pellitur clavo, consuetudo vincitur consuetudine.

Puh! A Nail is driven out by a Nail, Custom is overcome by Custom.

A. At durum est relinquere ea quibus diu assueveris.

But it is hard to leave those Things to which you have been long used.

B. Initio quidem, sed diversa consuetudo primum lenit eam molestiam, mox vertit in summam voluptatem, ut non oporteat te pœnitere brevis molestiæ.

At the Beginning indeed, but a different Custom first mitigates that Trouble, by and by turns it into the greatest Pleasure, that you ought not to be concerned for a short Trouble.

A. Ve-

DILUCULUM. 187

A. Vereor ut succedat.

I am afraid it will not succeed.

B. Si *esses* septuagenarius, non retraherem te a solitis, nunc vix egressus es decimum septimum annum, opinor. Quid autem est quod ista ætas non posset vincere, si adsit modo promptus animus?

If you were seventy Years old, I would not take you off from what you were used to, now you are scarce past the seventeenth Year, I believe. And what is it which that Age cannot conquer, if there be but a ready Mind?

A. Quidem aggrediar, conaborque, ut fiam Philologus ex Philypno.

Truly I will attempt it, and endeavour, that I may become a Philologer of a Lover of Sleep.

B. Si feceris id, scio satis, post paucos dies, et gratulaberis serio tibi, et ages mihi grates, qui monuerim.

If you do that, I know well enough, after a few Days, both you will rejoice in earnest to yourself, and give me Thanks, who advised you to it.





COLLOQUIUM SENILE.

Eusebius, Pampyrus, Polygamus, Glycion.

Eu. **Q**Uas novas
aves video
hic? Nisi
animus fallit me, aut
oculi prospiciunt pa-
rum, video tres veteres
congeneres meos con-
fidentes, Pampyrum,
Polygamum et Glyci-
onem.

W^Hat new Birds do
I see here? Unless
my Mind deceives
me, or my Eyes discern but
little, I see three old Com-
panions of mine sitting to-
gether, Pampyrus, Polyga-
mus and Glycion.

Pa. Quid tibi vis
cum vitreis oculis, fas-
cinator? Congredere
propius Eusebi.

What do you mean with
your Glass Eyes, you Wi-
zard? Come nearer Eusebius.

Po. Salve Eusebi,
multum exoptate.

God save you Eusebius,
much longed for.

Gly. Sit bene tibi
optime vir.

May it be well with you
very good Sir.

Ea. Una salute sal-
vete omnes. Quis Deus
aut casus felicius Deo
conjunxit nos? Nam

In one Salutation, God
save you all. What God,
or Chance more lucky than
a God, has joined us? For

nemo

COLLOQUIUM SENILE. 189

nemo nostrum vidit aliud jam quadraginta annis, opinor. Mercurius non potuisset contrahere nos in unum melius suo caduceo. none of us has seen another now this forty Years, I think. Mercury could not have brought us together better with his Rod.

G. Quid agitis hic? What are you doing here?

Pa. Sedemus. We are sitting.

Eu. Video, sed qua de causa? I see, but for what Cause?

Po. Operimur cursum, qui debebat nos Antwerpiam. We are waiting for a Coach, that should carry us to Antwerp.

Eu. Ad mercatum? To the Mart?

Po. Scilicet; sed spectatores magis quam negotiatores. Yes; but Spectators more than Traders.

Eu. Et nobis est iter eodem. Verum quid obstat, quo minus eatis? And we are travelling to the same Place. But what hinders that you do not go?

Po. Nondum convenit cum aurigis. We are not yet agreed with the Coachmen.

Eu. Difficile genus hominum; sed visne ut imponamus illis? A hard Kind of Men: But are you willing that we should impose upon them?

Po. Liberet si liceret. It would please me if it could be.

R 2

Eu. Si-

190 COLLOQUIUM SENILE.

Eu. Simulemus nos
velle abire simul pedi-
bus.

Let us pretend *that* we
will go together on *Foot*.

Po. Credant citius
cancros volaturos,
quam nos tam grandes
consecuturos hoc iter
pedibus.

They would believe
sooner that Crabs would fly,
than *than* we soelderly should
dispatch *this* Journey on
Foot.

Gl. Vultis rectum
ac verum consilium?

Would you have right
and true Advice?

Po. Maxime.

Yes.

Gl. Illi potant, quo
diutius faciunt id, hoc
plus periculi erit, ne-
cubi dejiciant nos in
lutum.

They are drinking, the
longer they do that, so
much the more Danger
will there be, *lest* some
where they throw us into
the Dirt.

P. Oportet venias
adinodum diluculo, si
velis aurigam sobrium.

You must come very
early, if you will have a
Coachman sober.

Gl. Quo pervenia-
mus maturius Antaver-
piam, stipulemus cur-
rum nobis quatuor
solis. Censeo tantillum
pecuniæ contemnen-
dum. Hoc dampnum
pensabitur multis com-
moditatibus. Sedebimus
commodius, ac transi-
gemus hoc iter suavissi-
me mutuæ fabulis.

That we may come the
sooner to Antwerp, let us
hire a Coach for us four
alone. I think that so lit-
tle Money is to be despised.
This Loss will be made up
by many Conveniencies. We
shall sit more conveniently, and
shall pass *this* Journey most
sweetly in mutual Stories.

Po. Gly-

COLLOQUIUM SENILE. 191

Po. Glycion suadet
recte.

Glycion advises right.

Gl. Transegi. Con-
scendamus. Vah! nunc
libet vivere, postea-
quam contigit mihi
videre sodales olim ca-
rissimos, ex tanto in-
tervallo.

I have bargain'd. *Let us
go in.* Oh! now I have
a Mind to live, after it has
happened to me to see Com-
panions formerly very dear,
after so long an Interval.

Eu. Ac videor mihi
republicare.

And I seem to myself to
grow young again.

Po. Quot annos
supputatis, ex quo con-
viximus Lutetiæ?

How many Years do you
count it since we lived to-
gether at Paris?

Eu. Arbitror non
pauciores quadraginta
duobus.

I think no fewer than for-
ty two.

Po. Tum videbamur
omnes æquales.

Then we seemed all of an
Age.

Eu. Ita eramus fer-
me, aut si erat quid
discriminis, erat per-
pusillum.

So we were almost, or if
there was any thing of Dif-
ference, it was very little.

Pa. At nunc quanta
inequalitas? Nam
Glycion habet nihil
senii, et Polygamus
queat videri hujus
ævis.

But now how great is the
Inequality? For Glycion has
nothing of old Age, and
Polygamus might seem his
Grand-Father.

Eu. Profecto sic
res habet. Quid rei
in causa?

Truly so the Thing is:
What Thing is the Occasion?
R 3 Pa. Quid?

192 COLLOQUIUM SENILE.

Pa. Quid? *Aut hic cessavit ac restitit in cursu, aut ille antevertit.*

What? *Either he has loitered, and stopped in the Race, or the other has out-run him.*

Ea. Ohe! *anni non cessant, quantumvis homines cessent.*

Oh! *Years do not loiter, how much soever Men may loiter.*

Po. Dic *bona fide, Glycion, quot annos numeras?*

Tell me *in good Faith, Glycion, how many Years do you reckon?*

Gl. *Plures quam ducatos.*

More than Ducats.

Po. *Quot tandem?*

How many at last?

Gl. *Sexaginta sex.*

Sixty six.

Po. *Sed quibus artibus remoratus es senectutem? Nam neque canities, neque rugosa cutis adest. Oculi vigent, series dentium utrinque nitet, color est vividus, corpus succulentum.*

But by what *Arts* have you kept off *old Age*? For *neither Hoariness, nor a wrinkled Skin* is yet come upon you. *The Eyes* are brisk, *the Row of Teeth on each Side* is neat, *the Colour* is lively, and the *Body* full of *Blood*.

Gl. *Dicam meas artes, modo tu narres nobis vicissim tuas artes, quibus accelerasti senectutem.*

I will tell *my Arts*, so be you tell *us* again your *Arts*, by which you hastened on *old Age*.

Po. *Recipio me facturum. Dic igitur,*

I undertake *that I will do it. Tell us then, which*

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quo contulisti te relieta
Lutetia? ther did you betake yourself
after you left Paris?

GI. Recta in pa-
triam. Commoratus
illic fere annum, coepi
dispicere de eligendo
genere vitæ. Quam
rem ego credo habere
non leve momentum
ad felicitatem. Cir-
cumspiciebam quid
succederet cuiquam,
quid secus.

Directly into my Country.
Having staid there almost
a Year, I begun to consider
about choosing a Way of
Life. Which Thing I be-
lieve to have no small Mo-
ment towards Happiness.
I considered what succeed-
ed with any one, what did
otherwise.

Po. Miror fuisse
tibi tantum mentis,
cum nihil fuerit nu-
gacius te Lutetiæ.

I wonder you had so
much Sense, whereas no-
thing was more trifling than
you at Paris.

GI. Tum ætas fe-
rebat; et tamen o-
bone, non gessi omnem
rem hic meo Marte.

Then my Age allowed
it; and yet good Sir, I
did not manage the whole
Affair here by my own
Conduct.

Po. Mirabar.

I wondered.

GI. Priusquam ag-
grederer quidquam,
adii quendam e civi-
bus, grandem natu,
prudentissimum longo
usu rerum, et proba-
tissimum testimonio to-
tius civitatis, ac meo
judicio, felicissimum
etiam,

Before I attempted any
Thing, I went to one of
the Citizens, elderly, very
wise by long Experience in
Affairs, and very well ap-
proved of by the Testimony
of the whole City, and in
my Judgment very happy
too.

Eu. Sa-

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Eu. Sapiebas.

You were wise.

Gl. Usus *hujus* consilio duxi uxorem.

Using *his* Advice, I married a Wife.

Po. Pulchre dotata tam ?

With a good Fortune ?

Gl. Mediocri *dote* : Ea res cessit mihi plane ex animi sententia.

With a moderate Fortune : That Thing fell out to me truly according to my Heart's Desire.

Po. Quot annos natus eras tum ?

How many Years old were you then ?

Gl. Ferme viginti duos.

Almost twenty two.

Po. O felicem te !

O happy you !

Gl. Non debeo totum hoc fortunæ, ne quid erres.

I do not owe all this to Fortune, do not mistake.

Po. Qui sic ?

How so ?

Gl. Dicam, alii diligunt priusquam diligant, ego delegi judicio, priusquam diligerem, et tamen duxi hanc magis ad posteritatem, quam ad voluptatem. Vixi cum ea suavissime non plures octo annos.

I will tell you, others love before they choose, I chose judiciously, before I loved, and yet I married her more for Issue than for Pleasure. I lived with her most pleasantly no more than eight Years.

Po. Re-

COLLOQUIUM SENILE. 195

Po. Reliquit or-
bum?

Did she leave you Child-
less?

Gl. Imo duo filii,
totidemque filiarum super-
sunt.

Nay two Sons, and as
many Daughters survive her.

Po. Vivisne priva-
tus, an fugeris magi-
stratu?

Do you live a private
Person, or do you bear any
Office?

Gl. Est mihi pub-
licum munus. Majora
poterant contingere,
verum delegi hoc
mibi, quod haberet
tantum dignitatis, ut
vindicaret me a con-
temptu, cæterum mini-
me obnoxium molestis
negotiis. Ita nec est
quod quisquam objiciat
me vivere mihi. Est
est unde dem operam
amicis quoque nonnun-
quam: contentus hac
ambii nihil magis:
Verum gessi magistra-
tum sic ut dignitas
acceverit illi ex me.
Ego duco hoc pulchri-
us quam sumere mutuo
dignitatem ex splen-
dore muneris.

I have a publick Office.
Greater Places might have
fallen to me, but I chose this
for myself, because it had
so much of Honour, that it
would secure me from Con-
tempt, but not at all liable
to troublesome Business. So
there is no Reason that
any one should object that
I live for myself. And
I have it in my Power to
be serviceable to my Friends
too sometimes: content with
this, I sought no more:
But I bore my Office so,
that Dignity accrued to it
from me. I reckon this
handsomer than to borrow
Dignity from the Splendour
of an Office.

Eu. Nihil verius.

Nothing more true.

Gl. Sic

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Gl. Sic consenui inter meos cives charos omnibus.

Thus I grew old amongst my Citizens dear to all.

Eu. Istuc est difficilimum, cum dictum sit non abs re, cum qui habet neminem inimicum, nec habere quenquam amicum; et invidiam esse semper comitem felicitatis.

That is very hard, seeing it has been said not without Reason, that he who has no body his Enemy, has not any one his Friend; and that Envy is always the Companion of Happiness.

Gl. Invidia solet comitari insignem felicitatem. Mediocritas est tuta. Et hoc fuit mihi perpetuum studium, ne compararem quid mei commodi ex incommodis aliorum. Ingressi memet nullis negotiis, sed præcipue continui me ab his, quæ non poterant suscipi sine offensa multorum. Itaque si amicus erit juvandus, benefacio illi sic, ut parem nullum inimicum mihi hac de causa. Et si quid simultatis ortum fuerit alicunde, aut lenio purgatione, aut extinguo officiis, aut patior intermori dissimulatione. Abstineo

Envy uses to attend upon extraordinary Happiness. A Mean is safe. And this was my constant Care, not to procure to myself any Advantage by the Disadvantage of others. I thrust myself into no Business, but especially kept myself from that which could not be undertaken without the Offence of many. Wherefore if a Friend is to be assisted, I befriend him so, that I procure no Enemy to myself upon that Account. And if any Difference arises on any hand, I either soften it by clearing myself, or quash it by Kindness, or suffer it to die away by taking no Notice. I abstain always from Contention; which if it happen, I had rather seem-

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semper a contentione ; suffer the Loss of Money
 quæ si inciderit, malo than Friendship. In other
 facere jacturam rei Things I act a Mitio, I
 quam amicitia. In smile upon all Men ; I sa-
 cæteris ago quendam lute and resalute kindly. I
 Mitionem, arrideo oppose no Man's Inclinati-
 omnibus ; saluto et ons. I condemn the Usage
 resaluto benigniter. or Actions of no Man. I
 Repugno nullius animo. prefer myself before no-body :
 Damno institutum aut What I would have conceal-
 factum nullius : Præ- ed, I trust to no-body : I
 sero me nemini : Quod examine not into other Men's
 velim taceri, credo ne- Secrets, and if by chance I
 mini : Non scrutor know any thing, I never
 aliorum arcana, et si blab it. I either hold my
 forte novi quid, nun- Tongue of those who are
 quam effutio. Aut ta- not present, or speak friend-
 ceo de his qui non sunt ly and civilly. A great
 præsentés, aut loquor Part of the Quarrels amongst
 amice ac civiliter. Men arises from the Intem-
 Magna pars simulta- perance of the Tongue. I
 tum inter homines nas- neither excite nor promote
 citur ex intemperantia other Men's Quarrels. But
 linguæ. Nec excito wheresoever an Opportunity
 nec alo alienas simulta- is given, I either put an
 tes. Sed ubicunque end to them, or lessen them.
 opportunitas datur, aut By these Means hitherto I
 extinguo, aut mitigo. have avoided Envy, and
 His rationibus habeo preserved the Good-will of
 nus vitavi invidiam, et my Citizens.
 alui benevolentiam
 meorum civium.

Pa. Non sensisti
 celibatum gravem ?

Did you not find a single
 Life troublesome ?

Gl. Nihil unquam
 accidit mihi quidem

Nothing ever happened
 to me indeed more bitter in
 acore

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acerbius in vita morte uxoris: ac optassem vehementer, illam consensescere una mecum, et frui communibus liberis; sed quando visum est aliter superis, iudicavi si expedire magis utrique; neque putavi causam cur discrucierem me inani luctu, præsertim cum is nihil prodesset defunctæ.

my Life, than the Death of my Wife: And I could have wished mightily, that she might have grown old together with me, and enjoy'd our common Children; but since it seem'd otherwise to God, I judg'd it so to be better for both: neither did I think there was any Cause why I should torment myself with vain Mourning, especially since that would do no good to the deceased.

Po. Nunquamne incessit libido repetendi matrimonii, præsertim cum istud cessisset feliciter?

Had you never a Desire to marry again, especially since it fell out luckily?

Gl. Incessit libido; sed duxeram uxorem causa liberorum; non duxi rursus causa liberorum.

I had a Desire; but I had married a Wife for the sake of Children; I did not marry again for the sake of Children.

Po. At est miserum cubare solum totas noctes.

But it is miserable to lie alone whole Nights.

Gl. Nihil est difficile volenti. Tum cogita quantas commoditates cælibatus habeat. Quidam decerpunt ex omni re, si

Nothing is difficult to one that is willing. Then consider how great Advantages a single Life has. Some take out of every thing, if any Inconveniency
quid

COLLOQUIUM SENILE. 199

quid incommodi inest : *Qualis ille Crates videtur fuisse, cujus titulo fertur Epigramma colligens mala vitæ. Istud proverbium placet his, optimum non nasci. Metrodorus arridet mihi magis, decerpens undique, si quid boni inest. Nam sic vita fit dulcior. Et ego induxi animum sic ut oderim vel expetam nihil vehementer. Ita fit, ut si quid boni contingat, non efferar aut insolescam, si quid decedat, non admodum crucier.*

Po. Ne tu es Philosophus sapientior Thalete ipso, si quidem potes istud.

Gl. Si quid ægritudinis obortum est animo, ut vita mortali-um fert multa huiusmodi, ejicio ex animo protinus, siue sit ira ex offensa, siue quid aliud factum indigne.

Po. At sunt quædam injuriæ quæ mo-

is in it: *Such as that Crates seems to have been, under whose Name goes an Epigram, collecting the Evils of Life. That Proverb pleases them, 'tis best not to be born. Metrodorus pleases me more, gathering from all Sides, if any Good be in a Thing. For so Life becomes more pleasant. And I have brought my Mind to that, that I hate or desire nothing very much. So it comes to pass, that if any Good happens to me, I am not elated or insolent; if any thing is lost, I am not much troubled.*

Truly you are a Philosopher wiser than Thales himself, if indeed you can do that.

If any thing of Trouble arises in my Mind, as the Life of Mortals produces a great many Things of this kind, I cast it out of my Mind immediately, whether it be Anger from any Offences, or any thing else done unworthily.

But there are some Injuries which would raise
S
want

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veant stomachum vel placidissimo: Et tales sunt frequenter offensæ famulorum.

Resentment even in the meekest Man: And such are frequently the Offences of Servants.

Gl. *Patior nihil residere in animo: Si queam mederi, medeor: Sin minus, cogito fit, quid proderit me ringi, re habitura nihilo melius? Quid multis? Patior ut ratio impetret hoc a me mox, quod tempus paulo post impetraret a me. Certe est nullus dolor animi tantus quem patiar ire cubitum mecum.*

I suffer nothing to settle in my Mind: If I can cure it, I do cure it: But if not, I think thus, what will it signify for me to be vexed, the Thing being like to be nothing the better? What needs many Words? I suffer Reason to obtain that of me presently, which Time a little after would obtain of me. However there is no Trouble of Mind so great which I suffer to go to Bed with me.

Eu. *Nihil mirum si tu non senescis, qui sis tali animo.*

No Wonder if you do not grow old, who are of such a Mind.

Gl. *Atque adeo ne reticeam quid apud amicos, cavi cum primis, ne committerem quid flagitii, quod posset esse probro vel mihi vel meis liberis; nam nihil est irrequietius animo conscio sibi male. Quod si quid culpæ sit admissum, non eo cubitum, priusquam recon-*

And accordingly that I may not conceal any thing with my Friends, I took care especially not to commit any Crime, which might be a Scandal either to me or my Children; for nothing is more restless than a Mind conscious to itself of any thing that is bad. But if any Fault be committed, I do not go to Bed, before I reconcile myself to God.
ciliaro

COLLOQUIUM SENILE. 201

ciliario *me* Deo. *To agree well with God is*
Convenire bene cum the Fountain of true Tran-
 Deo *est fons veræ* quility : For Men cannot
 tranquillitatis : *Nam* hurt them much, who live
homines non possunt so.
nocere his magnopere,
qui vivunt sic.

Eu. Num quando Whether at any Time does
 metus mortis cruciat the Fear of Death torment
 te ? you ?

Gl. Nihilo magis No more than the Day
 quam dies nativitatis of my Birth troubles me. I
 macerat. Scio mori- know I must die. That
 endum. Ista sollicitudo Trouble perhaps would take
 fortassis adimat mihi away from me some Days
 aliquot dies vitæ, cer- of my Life, however it
 te posset adjicere ni- could add nothing. Where-
 bil. Itaque committo fore I commit this whole
 hanc totam curam Care to God. I mind no-
 Deo. Ipse curo nihil thing else but that I may
 aliud quam ut vivam live well and pleasantly.
 bene suaviterque.

Po. At ego senesce- But I should grow old
 rem tædio si degerem with Weariness, if I should
 tot annos in eadem live so many Years in the
 urbe, etiamsi contin- same City, although it
 gat vivere Romæ. should happen to me to live
 at Rome.

Gl. Mutatio loci The Change of Place
 quidem habet nonni- indeed has something of
 hil voluptatis; vero Pleasure; but as travelling
 ut peregrinationes into foreign Countries
 longinquæ addunt gives Prudence perhaps, so
 prudentiam fortasse, has it very much Danger.
 S 2 ita

ita habent plurimum periculorum. Videor mihi obire totum orbem tutius in Geographica tabula, neque videre paulo plus in historiis, quam si volitarem viginti totos annos, ad exemplum Ulyssis, per omnes terras marique. Habeo prædiolum, quod abest non plus quam duobus millibus passuum ab urbe. Ibi fio rusticus ex urbano nonnunquam. Atque recreatus ibi, redeo novus hospes in urbem: Nec saluto ac salutor aliter quam si renavigassem ex insulis nuper inventis.

I seem to my self to pass over the whole World more safely in a Map, and not to see a little more in Histories, than if I rowed about twenty whole Years, after the Example of Ulysses, through all Lands and Seas. I have a little Estate which is distant no more than two thousand Paces from the City. There I become a Countryman of a Citizen sometimes. And being refresh'd there, I return a new Guest into the City; nor do I salute and am saluted otherwise than if I had sail'd back from the Islands lately found out.

Eu. Non adjuvas valetudinem pharmaciis?

Do not you support your Health by Physick?

Gl. Mihi nihil rei cum medicis. Nec incidit venam unquam, nec duxoravi catapotia, nec hausi potiones. Si quid lassitudinis oboritur, propello malum moderatione victus, aut rusticatione.

I have nothing to do with the Doctors. I have neither opened a Vein at any Time, nor swallowed Pills, nor drunk Potions. If any Languor arises, I remove the Evil by a Moderation of Diet, or living in the Country.

Eu. Nihilne tibi cum studiis?

Have you nothing to do with Studies? Gl.

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Gl. Est; *nam in his est præcipua oblectatio vitæ. Verum oblecto, non macero me his. Siquidem studeo vel ad voluptatem, vel ad utilitatem vitæ, non autem ad ostentationem. A cibo aut pascor literatis fabulis, aut adhibeo lectorem. Nec unquam incumbo libris ultra horam. Tum surgo, et arrepta testudine, vel cantillo obambulans paulisper in cubiculo, vel repeto mecum quod legerim, et si congerro est in promptu, refero; mox redeo ad librum.*

Eu. Dic bona fide, sentis nulla incommoda senectutis, quæ feruntur esse plurima?

Gl. Somnus est aliquanto deterior, nec est memoria perinde tenax, nisi infixero aliquid. Liberavi meam fidem, exposui vobis meas magicas artes, quibus alo meam juventutem. Nunc referat Polygamus pari

I have; *for in these is the chief Diversion of my Life. But I divert, not torment myself with them. For I study either for Pleasure, or for the Convenience of Life, and not for Ostentation. After Meat I am either cheared with learned Stories, or I employ a Reader. Nor do I ever mind my Books above an Hour. Then I rise, and taking up my Fiddle, I either play whilst I walk a little in my Chamber, or I run over with myself what I have read, and if a Companion be at hand, I relate it to him; by and by I return to my Book.*

Tell me in good Truth, do you perceive no Inconveniencies of old Age, which are reported to be very many?

My Sleep is something worse, nor is my Memory so tenacious, unless I fix any thing in it. I have discharged my Credit, I have related to you my Magical Arts, whereby I keep up my Youth. Now let Polygamus relate with the like Faithfulness, how

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fide, unde collegeris *he contracted so much old*
tantum senii. *Age.*

Po. Equidem ce-
 labo nihil tam fidos
 sodales.

Truly I will conceal no-
 thing from so faithful Com-
 panions.

Eu. Narrabis etiam
 taciturnis.

You will tell it too to
 those that will hold their
 Tongues.

Po. Cum agerem
 Lutetiæ, ipsi nostis
 quam non abhorruerim
 ab Epicuro.

When I lived at Paris,
 you yourselves know how
 far I was from disliking
 Epicurus.

Eu. Sane meminimus,
 sed arbitrabamur te
 reliſſurum istos mores
 una cum adolescentia
 Lutetiæ.

Indeed we do remember,
 but we thought that you
 would leave those Manners
 together with your Youth
 at Paris.

Po. Ex multis quas
 adamaram illic, abduxi
 unam mecum domum,
 eamque gravidam.

Of many which I had
 loved there, I carried one
 with me Home, and her
 with Child.

Eu. In paternas
 ædes?

Into your Father's
 House?

Po. Recta; sed
 mentitus eam esse
 conjugem cujusdam a-
 mici mei, qui venturus
 esset max.

Directly; but pretending
 that she was the Wife of a
 certain Friend of mine, who
 would come by and by.

Eu. Credidit pater
 id?

Did your Father believe
 it?

Po. Imo

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Po. Imo *obsecit* rem *intra* quadriduum. Mox fuere *sæva* jurgia. Nec tamen *temperabam* interim ab *conviviis*, ab *alea*, *cæterisque* malis *artibus*. Quid multis? Cum pater non *faceret* finem *objurgandi*, negans se velle *alere* tales *gallinas* domi, ac subinde *minitans* *abdicationem*, *verti* *solum*, et *demigravi* alio *cum* mea *gallina*. Ea *genuit* mihi *aliquot* pullos.

Gl. Unde *res* *suppetebat*?

Po. Mater *dabat* nonnihil *furtim*, ac *præterea* plus *satis* *æris* *alieni* *constatum* est.

Eu. *Reperiebantur* tam *fatui*, ut *crederent* *sibi*?

Po. Sunt *qui* *credant* *nullis* *libentius*.

Eu. Quid *tandem*?

Po. Tandem *cum* pater *serio* *pararet* *abdicationem*, *amici* *intercesserunt*, et *composuerunt* hoc *bellum* *his* *legibus*, ut *ducerem* *uxorem* *nostratam*, et *repudiarem* *Gallam*.

Nay *be* *smelt* out the Matter *within* four Days. Presently there was *cruel* Scolding. Nor yet did I *abstain* in the mean time from *Feasts*, from *Dice*, and other bad *Arts*. What needs many Words? When my Father would not make an End of Scolding, denying that he would keep such *Hens* at Home, and now and then *threatening* to *discard* me, I ran away, and removed to another Place with my *Hen*. She brought me some Chickens.

Where had you Money?

My Mother gave me something by *Stealth*, and besides more than enough of Debt was contracted.

Were there any found so foolish as to trust you?

There are those who trust none more willingly.

What at last?

At last when my Father in earnest was preparing to *disinberit* me, Friends *interceded*, and made up this *Disference* upon these Terms, that I should marry a Woman of our own Country, and divorce my French-Woman.

Eu. Erat

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Eu. Erat uxor?

Was she your Wife?

Po. Verba futuri temporis intercesserant, sed congressus presentis temporis accesserat.

Words of the future Time had passed betwixt us, but a Rencontre of the present Time had been added to them.

Eu. Qui licuit igitur divertere ab illa?

How could you then part from her?

Po. Post rescitum est esse meæ Gallæ maritum Gallum, unde subduxerat se pridem.

Afterwards it was known that my French Woman had a Husband a French Man, from whom she had withdrawn herself long before.

Eu. Habes ergo uxorem nunc?

Have you therefore a Wife now?

Po. Non nisi hanc octavum.

But this Eighth.

Eu. Octavum! Non dictus es Polygamus sine augurio. Fortasse omnes decesserunt steriles.

An Eighth! You were not called Polygamus without Augury. Perhaps they all died barren.

Po. Imo nulla non reliquit aliquot catulos domi meæ.

Nay every one left some young ones in my House.

Eu. Ego malim tot gallinas, quæ ponerent ova mihi domi. Non tædet polygamia?

I had rather have as many Hens, that might lay Eggs for me at Home. Are you not weary of marrying so often?

Po. Adeo tædet ut si hæc octava moreretur hodie, ducerem nonam perendie. Imo hoc male habet me, quod non liceat habere duas aut ternas, cum

I am so weary, that if this Eighth should die To-day, I would marry a Ninth the next Day after To-morrow. Nay this vexes me, that it is not lawful to have two or three, when

unus

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unus gallus possideat
tot gallinas.

Eu. Equidem baud
miror, si parum pin-
guisti, quodque colle-
ris tantum senii: nam
nihil accelerat senectu-
tem æque quam im-
modicæ atque intempe-
stivæ compotationes,
impotentes amores mu-
lierum, et immoderata
falacitas. Sed quis
alio familiam?

Po. Mediocris res
accessit ex obitu pa-
rentum, et laboratur
gnaviter manibus.

Eu. Descivisti igitur
a literis.

Po. Plane ab equis,
quod aiunt, ad asinos;
ex heptatechno factus
faber monotecnus.

Eu. Miser!

Po. Nunquam vixi
caelebs ultra decem dies,
semperque nova nupta
expulit veterem luctum.
Habetis summam
vitæ meæ bona fide.
Atque utinam Pam-
pyrus narret nobis quoque
fabulam suæ vitæ, qui
portat ætatem belle
satis. Nam, ni fallor,
est grandior me duo-
bus aut tribus annis,

one Cock has so many
Hens.

Truly I do not wonder,
if you are not fat, and that
you have contracted so much
of old Age: For nothing
hastens on old Age so much
as excessive and unseasonable
Drinking, extravagant Love
of Women, and immoderate
Wantonness. But who
maintains your Family?

A small Estate came to
me by the Death of my Pa-
rents, and I work hard
with my Hands.

You have deserted there-
fore from Letters.

Indeed from Horses, as
they say, to Asses; of a Man
of seven Arts I am become a
Workman of one Art.

Poor Man!

I never lived a single Man
above ten Days, and always
a new-married Wife expel-
led my old Sorrow. You
have the Sum of my Life in
good Earnest. And I wish
Pamyrus would tell us too
the Story of his Life, who
bears Age well enough. For,
unless I am mistaken, he is
elder than me by two or
three Years.

Pa. Di-

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Pa. Dicam *equidem, si vobis vacat audire tale somnium.*

Eu. Imo *erit voluptas audire.*

Pa. Ubi *redissem domum, statim senex pater cepit urgere me, ut amplecterer aliquod genus vitæ, unde non-nihil quæstus accederet rei familiari: At post longam consultationem, negotiatio placuit.*

Po. Miror *hoc genus vitæ arrisisse potissimum.*

Pa. Eram *natura fitiens cognoscendi novas res, varias regiones, urbes, linguas, ac mores hominum. Negotiatio videbatur maxime appositâ ad id: Ex quibus nascitur prudentia.*

Po. Sed *misera, videlicet, quæ sit emenda plerumque magnis malis.*

Pa. Sic *est. Itaque pater numeravit satis amplam sortem, ut auspicerer negotiationem. Simulque uxor cum magna dote ambiebatur, sed ea forma, quæ poterat com-*

I will tell you *indeed if you are at leisure to hear such a Dream.*

Nay *it will be a Pleasure to hear it.*

When *I had returned home, immediately my aged Father began to urge me to embrace some Way of Life, whereby something of Increase might accrue to our Estate: And after long Consultation, Merchandise pleased me.*

I wonder *that this kind of Life pleased you especially.*

I was *by Nature greedy of knowing new Things, divers Countries, Cities, Languages, and Manners of Men. Merchandise seemed the most apposite to that Purpose: From which Things ariseth Prudence.*

But *miserable, to wit, what is to be bought for the most part with great Evils.*

So *it is. Wherefore my Father gave me a good large Stock, that I might begin my Merchandise. And at the same Time a Wife with a great Fortune was courted, but of that Beauty, which might recommendare*

COLLOQUIUM SENILE. 209

mendare et indota-
tam.

Eu. Successit ?

Pa. Imo priusquam
redirem domum, et
fors et usura periit.

Eu. Naufragio for-
tasse.

Pa. Plane naufraga-
gio, nam impigimus
in scopulum periculosi-
orem quavis Malea.

Eu. In quo mari
occurrit iste scopu-
lus ? Aut quod nomen
habet ?

Pa. Non possum
dicere mare ; sed sco-
pulus est infamis exi-
tiis multorum. Lati-
ne dicitur Alea ; quo-
modo vos Græci no-
minetis nescio.

Eu. O te stultum !

Pa. Imo pater stul-
tior, qui crederet tan-
tam summam adoles-
centi.

Gl. Quid factum
est deinde ?

Pa. Nihil est factum,
sed cæpi cogitare de
suspendio.

Gl. Erat pater adeo
implacabilis ?

Pa. Interim excidi
ab uxore, miser. Nam
parentes puellæ simul

commend one even without
a Fortune.

Did it succeed ?

Nay before I returned
Home, both Principal and
Use was gone.

By Shipwreck perhaps.

Plainly by Shipwreck, for
we struck upon a Rock more
dangerous than any Malea.

In what Sea occurs that
Rock ? Or what Name has
it ?

I cannot tell the Sea ; but
the Rock is infamous for
the Ruin of many. In La-
tin it is called Alea ; how
you Greeks name it I know
not.

O you Fool !

Nay my Father was more
foolish, who trusted so great
a Sum to a young Man.

What was done then ?

Nothing was done, but I
began to think of Hanging.

Was your Father so im-
placable ?

In the mean time I was
balked of my Wife, poor
Man. For the Parents of
atque

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atque cognoverunt hæc auspicia, renunciarunt affinitatem; et amabam perditissime.

Gl. Miseret me tui. Sed interim quid consilii tentatum est?

Pa. Id quod solet in desperatis rebus. Pater abdicabat, res perierat, uxor perierat. Quid plura? Deliberabam serio mecum, an suspenderem me, an conjicerem memet aliquo in monasterium.

Eu. Crudele consilium. Scio utrum eligeris, mitius genus mortis.

Pa. Imo quod visum est mihi tum crudelius, adeo totus displicebam mihi.

Gl. Atqui complures deiciunt se eo, ut vivant suavius.

Pa. Corraſo viatico, ſubduxi me furſtim procul a patria.

Gl. Quo tandem?

Pa. In Hiberniam. Illic factus sum canonicus ex horum genere,

the Girl, as soon as they knew these Omens, renounc'd Affinity with me; and I lov'd most desperately.

I pity you. But in the mean time what Course was tried?

That which is usual in desperate Cases. My Father discarded me, my Substance was gone, my Wife was gone. What needs more Words? I deliberated seriously with myself, whether I should hang myself, or put myself some where into a Monastery.

A cruel Resolution. I know which you chose, the milder Kind of Death.

Nay what seem'd to me then the more cruel, so entirely did I displease myself.

But a great many put themselves in there, that they may live more pleasantly.

Having scraped together Money for my Journey, I withdrew myself privately to a great Distance from my Country.

Whither at last?

Into Ireland. There I was made a Canon of their Kind, who are Linen
qui

COLLOQUIUM SENILE. 211

qui sunt linei extime,
lanei intime.

Gl. Hybernasti igitur apud Hibernos?

Pa. Non. Sed versatus apud hos duos menses navigavi in Scotiam.

Gl. Quid offendit te apud illos?

Pa. Nihil nisi quod illud institutum videbatur mihi mitius quam pro meritis ejus qui erat dignus non uno suspendio.

Eu. Quid fecisti in Scotia?

Pa. Illic ex lineo factus sum pelliceus apud Carthusios.

Eu. Homines plane mortuos mundo.

Pa. Ita visum est mihi cum audirem illos canentes.

Gl. Quid mortui canunt etiam? Quot menses egisti apud illos Scotos?

Pa. Propemodum sex.

Gl. O Constantiam!

Eu. Quid offendit illic?

Pa. Quia vita visa est mihi segnis et deli-

without, and Woollen within.

Did you Winter then amongst the Irish?

No. But having been with them two Months, I sailed into Scotland.

What offended you amongst them?

Nothing but that that Constitution seemed to me more gentle than to suit the Deserts of him who was worthy not of a single hanging.

What did you do in Scotland?

There of a Linen Man I become a Leathern one amongst the Carthusians.

Men plainly dead to the World.

So it appeared to me when I heard them singing.

What do the Dead sing too? How many Months did you spend with those Scots?

Almost six.

O Constancy!

What offended you there?

Because the Life seemed to me lazy and nice; then
T
cata

cata ; deinde reperi multos illic cerebri non admodum sani, ob solitudinem, ut arbitror. Mihi erat parum cerebri, verebar ne totum periret.

Po. Quo devolasti deinde ?

Pa. In Galliam. Reperi illic quosdam totos pullatos, ex instituto divi Benedicti, qui testantur colore vestis se lugere in hoc mundo ; et inter hos qui pro summa veste ferrent cilicium simile reti.

Gl. O gravem macerationem corporis !

Pa. Hic igitur undecim menses.

Eu. Quid obstitit, quo minus maneres illic perpetuo ?

Pa. Quia illic reperi plus ceremoniarum quam veræ pietatis. Præterea audieram esse quosdam multo sanctiores his quas Bernardus revocasset ad severiorem disciplinam, pulla veste mutata in candidam : Apud hos vixi decem menses.

I found many there of a Brain not very sound, because of the Solitude, as I imagine. I had but little Brain, I was afraid lest it should all be lost.

Whither did you fly then ?

Into France. I found there some all in black, of the Order of St. Benedict, who testify by the Colour of their Coat, that they mourn in this World ; and amongst them some who for their upper Garment wore Hair-Cloth like a Net.

O grievous Mortification of the Body !

Here I spent eleven Months.

What hindered you from staying there always ?

Because there I found more of Ceremonies than true Piety. Besides I had heard that there were some much more holy than these whom Bernard had brought to a more severe Discipline, the black Garment being changed into a white : with these I lived ten Months.

Eu. Quid

COLLOQUIUM SENILE. 213

Eu. Quid offende-
bat hic ?

Pa. Nihil admodum;
nam reperi hos sode-
les commodos satis.
Sed Gratum prover-
bium movebat me. Ita-
que decretum erat aut
non esse Monachum,
aut esse Monachum
insigniter. Acceperam
esse quosdam Brigiden-
ses, homines plane cœ-
lestes. Contuli me ad
eos.

Eu. Quot menses
egisti illic ?

Pa. Biduum, nec
id sane totum.

Gl. Displicuit hoc
genus vitæ usque adeo ?

Pa. Non recipiunt
nisi qui obstringat se
mox professioni. At
ego nondum adeo in-
saniebam ut præberem
me facile capistro,
quod nunquam liceret
excutere. Et quoties
audiebam virgines ca-
nentes, uxor erepta
cruciabat animum.

Gl. Quid deinde ?

Pa. Animus ardebat
amore sanctimonie.
Tandem obambulans
incidi in quosdam
præferentes crucem.

What offended you
here ?

Nothing very much ; for
I found these Companions
good enough. But the Greek
Proverb moved me. Where-
fore I was resolved either
not to be a Monk, or to be
a Monk remarkably. I had
heard there were some Bri-
gidensians, Men truly celest-
tial. I betook myself to
them.

How many Months did
you spend there ?

Two Days, nor that
indeed entire.

Did this Kind of Life
displease you so much ?

They admit no one that
does not bind himself imme-
diately to the Profession.
But I was not yet so mad as
to put myself easily into a
Noose, which I should ne-
ver be able to shake off. And
as often as I heard the Vir-
gins singing, the Wife I had
lost tormented my Mind.

What then ?

My Mind was inflamed
with the Love of Holiness.
At last as I was walking I
lighted upon some carrying
a Cross. This Badge pleas-

Hoc signum arrisit mihi protinus, sed varietas remorabatur electionem. Alii gestabant albam, alii rubram, alii viridem, alii versicolorem, alii simplicem, alii duplicem. Ego ne reliquerem quid intentatum, gessi ferme omnes formas. Verum comperi ipsa re, esse longe aliud circumferre crucem in pallio seu tunica, quam in corde. Tandem fessus inquirendo, sic cogitabam mecum, ut assequar omnem sanctimoniam semel, petam sanctam terram, ac redibo domum onustus sanctimonia.

Po. Num profectus es eo?

Pa. Maxime.

Po. Unde suppetebat viaticum?

Pa. Demiror istud venire tibi in mentem nunc denique ut rogares, ac non percunctatum fuisse multo ante. Sed nosti proverbium, quævis terra alit artificem.

Gl. Quam artem circumferebas?

fed me immediately, but the Variety hindered my Choice. Some bore a white one, some a red, some a green, some a party-coloured one, some a single, some a double one. I that I might not leave any Thing untried, wore almost all the Sorts. But I found by the Thing itself, that it is quite another Thing to carry a Cross upon a Gown or a Tunick, than in the Heart. At last being weary with enquiring, thus I thought with myself, that I may get all Holiness at once, I will go to the Holy Land, and will return Home loaded with Holiness.

Did you go thither?

Yes.

Whence had you Money for your Journey?

I wonder that this is come into your Mind now at last to ask, and that you did not ask that long before. But you know the Proverb, any Country maintains an Artist.

What Art did you carry about?

Pa. Chi-

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Pa. Chiromanticam.

The Chiromantick.

Gl. Ubi didiceras
eam?

Where *had* you learnt it?

Pa. Quid refert?

What signifies that?

Gl. Quo præceptor
tore?

Under what Master?

Pa. Eo qui docet
nihil non, ventre. Præ-
dicebam præterita, præ-
sentia, et futura.

Him *who* teaches *every*
Thing, the Belly. I foretold
Things past, present, and
to come.

Gl. Et sciebas?

And did you know them?

Pa. Nihil minus;
sed divinabam audac-
ter, idque tuto, videli-
cet, pretio accepto prius.

Nothing *less*; but I
guessed boldly, and that
safely, that is, my Reward
being received first.

Po. Poterat tam ri-
dicula ars alere te?

Could so ridiculous an
Art maintain you?

Pa. Poterat et qui-
dem cum duobus fa-
mulis; tantum satuo-
rum et satuarum est
ubique. Attamen cum
adirem Hierosolymam,
addideram me in co-
mitatum *cujusdam*
magnatis, prædixit,
qui natus annos septua-
ginta, negabat se mo-
riturum æquo animo,
nisi adisset Hierosoly-
mam prius.

It could, and indeed with
two Servants; so many
foolish Men and foolish Wo-
men are there every where.
Yet when I went to Jerusa-
lem, I join'd myself to the
Company of a certain great
Man, very rich, who being
seventy Years old, denied
that he should die with a
contented Mind, unless he
went to Jerusalem first.

Eu. Et reliquerat
uxorem domi?

And *had* he left a Wife
at Home?

Pa. Atque sex libe-
ros etiam.

And six Children too.

Eu. O senem impie-
pium! Atque redisti
illinc sanctus?

O an old Man *impiously*
pious! And did you return
from thence holy?

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Pa. Vis fatear verum? *Aliquanto deterior quam iveram.*

Eu. Sic, ut audio, amor religionis est excussus.

Pa. Imo magis incanduit. Itaque reversus in Italiam, addixi me militie.

Eu. Itane venabaris religionem in bello? Quo quid potest esse sceleratius?

Pa. Erat sancta militia.

Eu. Fortassis in Turcas?

Pa. Imo quoddam sanctius, ut prædabantur.

Eu. Quidnam?

Pa. Julius secundus belligerabat adversus Gallos. Porro experientia multarum rerum etiam commendabat militiam mihi.

Eu. Multarum, sed malarum.

Pa. Ita comperi post. Et tamen vixi durius hic quam in monasteriis.

Eu. Quid tum postea?

Pa. Jam animus capit vacillare, utrum redirem ad negotia:

Would you have me confess the Truth? Something worse than I went.

Thus, as I hear, the Love of Religion was expelled.

Nay it was more inflamed. Wherefore returning into Italy, I applied myself to War.

Ay, did you hunt for Religion in War? Than which what can be more wicked?

It was a holy Warfare.

Perhaps against the Turks?

Nay something more holy, as they said then.

What?

Julius the Second waged War against the French. Moreover the Experience of many Things likewise recommended War to me.

Of many, but bad Things.

So I found afterwards. And yet I lived more hardly here than in the Monasteries.

What then afterwards?

Now my Mind began to waver, whether I should return to Merchandize which

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onem intermissam, an
persequer religionem
fugientem. Interim
venit in mentem posse
conjugi.

Eu. Quid? Ut esses
simul et negotiator et
monachus.

Pa. Quidni? Nihil
religiosius ordinibus
Mendicantium; et ta-
men nihil similis ne-
gotiatione; volitant
per omnes terras et
maria; vident multa,
audiunt multa, pene-
trant in omnes domos,
plebeiorum, nobilium,
atque regum.

Eu. At non compo-
nantur.

Pa. Sæpe felicius
nobis.

Eu. Quod genus
ex his delegisti?

Pa. Expertus sum
omnes formas.

Eu. Nulla placuit?

Pa. Imo omnes per-
placuerunt, si licuisset
negotari statim. Ve-
rum perpendebam su-
dandum mihi diu in
choro priusquam ne-
gotiatio crederetur mi-
hi. Jamque capere co-
gitare de venanda Ab-
batia. Sed primum

I had given over, or pursue
Religion flying from me. In
the mean time it came into
my Mind that they might
be joined together.

What? That you might
be at once both a Merchant
and a Monk.

Why not? Nothing is
more religious than the Or-
ders of the Mendicants; and
yet nothing is more like
Merchandise; they rove
through all Lands and Seas;
they see many Things, they
hear many Things, they
thrust into all Houses, of
Commoners, Noblemen, and
Kings.

But they do not traffick.

Oftentimes more success-
fully than us.

What Sort of these did
you choose?

I tried all Sorts.

Did none please you?

Nay they all pleased me
very well, if I might have
traded immediately. But
I considered that I must
sweat a long Time in the
Company, before the Business
of Traffick would be trusted
to me. And now I begun
to think of hunting after an
Abbot's Place. But in the
brie

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heic Delia non favet omnibus, et venatio est sæpe longa. Itaque octo annis consumptis in hunc modum, cum mors patris esset nuntiata, reversus domum, ex consilio matris duxi uxorem, et redii ad veterem negotiationem.

Gl. Dic mihi, cum sumeres subinde novam vestem, ac velut transformareris in aliud animal, qui potuisti servare decorum?

Pa. Qui minus quam hi qui in eadem fabula agunt varias personas?

Eu. Dic nobis bona fide, qui expertus es nullum non genus vitæ, quid probas maxime omnium?

Pa. Omnia non congruunt omnibus: Nullum arridet mihi magis quam hoc quod secutus sum.

Eu. Tamen negotiatio habet multa incommoda.

Pa. Sic est. Sed quando nullum genus vitæ caret omnibus incommodis, orno hanc

first Place here Delia does not favour all Men, and the Hunting is often long. Therefore eight Years being spent after this Manner, when the Death of my Father was told me, returning Home, by the Advice of my Mother I married a Wife, and returned to my old Traffick.

Tell me, when you took now and then a new Coat, and as it were were changed into another Creature, how could you keep up a Decorum?

Why less than they who in the same Play act various Persons?

Tell us in good earnest, you who have tried every kind of Life, which do you approve most of all?

All Things do not agree with all Men: None pleases me more than this which I have followed.

Yet Merchandise has many Inconveniencies.

So it is. But seeing no Kind of Life is without all Inconveniencies, I mind this Province which I have got, spar-

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spartam quam nactus sum. Verum nunc superest Eusebius, qui non gravabitur explicare aliquam scenam suæ vitæ.

Eu. Imo totam fabulam, si videtur, nam non habet multos actus.

Gl. Erit magnopere gratum.

Eu. Ubi rediissem in patriam, deliberavi apud me annum quodnam genus vitæ vellem amplecti: Simulque exploravi meipsum, ad quod genus essem propensus aut idoneus. Interim præbenda est oblata, quam vocant, satis opimi proventus. Accepi.

Gl. Hoc genus vitæ vulgo male audit.

Eu. Videtur mihi exoptandum satis, ut humanæ res sunt. An putatis esse mediocre felicitatem, tot commoda dari subito velut e cælo, dignitatem, bonestas ædes, beneque instructas, satis amplios annuos redditus, honorificum sodaliti-um, deinde templum,

But now remains Eusebius, who will not think much to relate some Scene of his Life.

Nay the whole Play, if it seems good, for it has not many Acts.

It will be very grateful.

When I was returned into my own Country, I deliberated with myself a Year what Kind of Life I should embrace. And at the same time I examined myself, for what Kind I was inclinable or fit. In the mean time a Prebend was offered me, as they call it, of a good rich Income. I accepted it.

This Sort of Life commonly goes under an ill Name.

It seems to me desirable enough, as human Affairs are. Do you think it to be a small Happiness, that so many good Things should be given a Man on a sudden, as it were from Heaven, Honour, a handsome House, and well furnished, a good large yearly Income, honourable Company, and then a Church, where, if you have
ubi.

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ubi, si libeat, vaces religioni?

Pa. Illic *luxus* offendebat me, et *infamia* concubinarum, tum quod plerique ejus generis oderunt literas.

Ea. Ego non specto quid alii agunt, sed quid est agendum mihi, et adjungo me melioribus, si non possum reddere alias meliores.

Po. Vixisti perpetuo in isto genere?

Ea. Perpetuo, nisi quod egi quatuor annos primum *Pata-vii*.

Po. Quamobrem?

Ea. Partitus sum hos annos ita, ut darem sesquiannum studio medicinæ, reliquum tempus theologiæ.

Po. Cur id?

Ea. Quo melius moderarer et animum et corpus, et nonnunquam consulerem amicis. Nam et concionor nonnunquam pro mea sapientia. Sic hactenus vixi tranquille satis, contentus unico sacerdotio, nec ambiciens quidquam præterea, reculatorus etiam si offeratur.

a Mind, you may attend upon Divine Worship?

There *Luxury* offended me, and the *Infamy* of Concubines, and also that most Men of that Way hate Learning.

I do not regard what others do, but what is to be done by me; and I join myself to the better Sort, if I cannot make others better.

Have you lived always in that Way?

Always, but that I spent four Years at first at *Pata-vium*.

What for?

I divided those Years so, that I gave a Year and a half to the Study of Physick, the rest of my Time to Divinity.

Why that?

That I might the better manage both Mind and Body, and sometimes assist my Friends. For I preach too sometimes according to my Wisdom. Thus so far I have lived quietly enough, content with one Living, and not seeking for any thing besides, and would refuse it too, if it should be offered.

Pa. Uti-

COLLOQUIUM SENILE. 221

Pa. Utinam liceret
discere, quid cæteri
nostri sodales agant,
quibuscum viximus
familiariter.

Eu. Possum com-
memorare quædam de
nonnullis; sed video
nos non abesse procul
a civitate; quare, si
videtur, conveniemus
in idem diversarium.
Ibi per otium confe-
remus de cæteris affa-
tum.

Hugitio Auriga.
Unde nactus es tam
miseram sarcinam,
lusce?

Henricus Auriga.
Imo, quo desers istud
lupanar, ganeo?

Hug. Debueras ef-
fundere istos frigidos
senes alicubi in urtice-
tum, ut calefcerent.

Hen. Imo tu cura
istum gregem, ut præ-
cipites alicubi in pro-
fundam lamam, ut re-
frigerentur, nam ca-
lent plus satis.

Hug. Non soleo
præcipitare meam sar-
cinam.

Hen. Non? Atqui
vidi te nuper dejecisse
sex Carthusianos in

I wish we could learn
what the rest of our Com-
panions are doing, with
whom we lived familiarly.

I can relate some Things
of some of them; but I see
we are not far from the
City; wherefore, if it
seems good, we will repair
to the same Inn. There at
our Leisure we will confer
about other Things at large.

Where got thou so miser-
able a Luggage, Blinkard?

Nay, whither art thou
carrying that bawdy
Company, thou Rake?

Thou shouldest have
thrown those frigid old Fel-
lows somewhere into a Bed
of Nettles, to warm them.

Nay do thou take care of
that Company, to throw them
somewhere into a deep Ditch,
to cool, for they are more
warm than enough.

I do not use to over-
throw my Load.

No? But I saw thee
lately throw six Carthusians
into the Dirt, so that they
cœnum,

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cœnum, sic ut emer-
gerent nigri, pro can-
didis. Tu interim
ridebas, quasi re bene
gesta.

Hug. Nec injuria :
Dormiebant omnes, et
addebant multum pon-
deris curru meo.

Hen. At mei senes
sublevarunt meum cur-
rum egregie, per to-
tum iter garrientes
perpetuo. Nunquam
vidi meliores.

Hug. Tamen non
soles delectari talibus.

Hen. Sed hi seni-
culi sunt boni.

Hug. Qui scis ?

Hen. Quia bibi per
eos ter per viam insig-
niter bonam cerevisi-
am.

Hug. Ha, ha, hæ.
Sic sunt boni tibi.

come out black, instead of
white. Thou in the mean
Time laughed, as if the
Thing had been well done.

Not without Reason :
They were all asleep, and
added much Weight to my
Coach.

But my old Men have ea-
sed my Chariot extraordi-
narily, through the whole
Journey prating perpetually.
I never saw better.

Yet thou dost not use to
be pleased with such.

But these old Fellows are
good.

How knowest thou ?

Because I drank with
them thrice by the Road
extraordinary good Ale.

Ha, ha, hæ. So they
are good with thee.

F i n i s
F I N I S.

amen



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the
onc.

on :
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ea-
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